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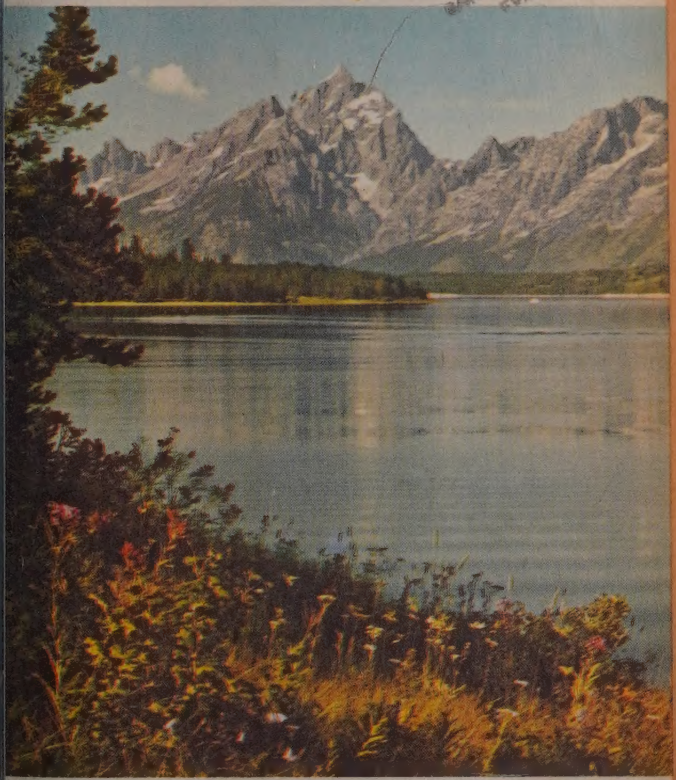

There's Peace Profound

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Cover—Jackson Lake, Wyoming, by Milton E. Swenson

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 1 to May 31

Illumination: The Christ light clears my inn
vision, and I behold the good omnipotent.

Prosperity: The Christ substance supplies my e
ery need, and I behold prosperity now manife

Healing: The Christ life cleanses my mind a
body, and I see myself made well and strong.

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The Resurrecting Power of the Word

from the writings of

CHARLES FILLMORE

T IS PLAINLY taught in the Bible that God created a spiritual, undying man; that death came into the world through transgression of the law, alled sin; that sin was the work of one man, and hat sin would be overcome by one man. "As in dam all die, so in Christ shall all be made alive." esus Christ is the fulfillment of that promise.

The race has so long existed in the negative ental conditions that bring sickness and finally eath that it is very difficult to convince men that ney can live forever in their bodies. They have been aught that death is natural, that death is part of he scheme of life, that through death we progress o better conditions. This negative teaching has been part of the race thought so long that death has een accepted as the necessary end of existence. But uch is not the teaching of Christianity.

Every organ of the body is capable of being c
stantly renewed through the inflow of an uns
force called mind or life or Spirit. Therefore
should be continually renewing and spiritualiz
the body. But we are not doing so because of
lack of faith in our possibilities as offspring of u
versal life. We find it hard to believe that the
newing and spiritualizing of the body can be acc
plished, yet the history of the Hebrew race (c
sidered as an allegory) shows that this is possible

We look on the wanderings of the Children
Israel in the wilderness as typical of our wanderi
through the wilderness of materiality and ignora
on our way to the Promised Land; but we have
ways put the Promised Land away off somewhere
heaven! The teaching of Jesus is that we can dem
strate over all the ills of the body, all the discords
inharmonies of the flesh, and finally overcome de
as He did, here and now.

The lesson of Easter, when learned, convinces
that one man demonstrated what has been tau
throughout the centuries in the religion of Christi
ity. Jesus evidently did not know in the beginning
His life that He was to make this great demons
tion. He was a carpenter and worked with Jose
but for thirty years He must have been growing
spiritual power. In meditation He doubtless cau
glimpses of the great Truth, and it dawned on H
that He was the man who had been selected, or t
through His own demonstration He had attained
ability, to overcome the negative thoughts, the
that were tearing down the bodies of the race,
that He had the power to gain complete mastery

e very human weakness called death.

When Jesus received the illumination and pped forth as a teacher, He found it very difficult impress on others that He was anything more an one of the common people. He claimed im- rtality, He claimed that He was the Messiah they d been looking for, and they said in effect: "This ridiculous. We know this man. He is Jesus, the son Mary and Joseph. We know Him and His brothers d His sisters. We have been brought up with Him. is absurd to think that a man can step right out of e common herd and become the Messiah."

It is an adage that a great man is not without nor except in his own country. From the physical wpoint we are part of the common people and we ll not concede that one of our number can by any ssibility become divine. The Scriptures plainly ch that Jesus' own followers did not believe His im that He was divine. They admitted that He s a great teacher. He taught truths that they ac- pted in the abstract, but they were not ready to ncede that one of their number had attained the monstration of Truth. In a sort of wonderment us' disciples followed Him, but they had not asped the underlying truths that He was teaching: t the body is the temple of the living God, and t the man Jesus could lay it down or take it up; t He was going to make a demonstration over ath that would satisfy not only them but the whole rld; that when He was ready He was going up to usalem to be crucified there. Christian metaphy- ians see symbology in all this, but it actually took ce.

Jesus knew that He must demonstrate over d
and that He must prepare for that test. He tol
His friends that He was going to accomplish
thing, but they were incredulous. Peter attempte
dissuade Jesus from His announced purpose of
ing to Jerusalem to be crucified, but Jesus would
be swerved from His course. We often think th
Jesus would only come now and make a demon
tion over death, we should all believe. Probably
a handful of us would accept Him if He came am
us today and made such a demonstration.
newspapers would say it was a fake, a trick.
scribes and the Pharisees and the doubters repo
that the soldiers were paid to open the tomb an
Jesus escape. Incredulity exists today. That is the
son why the demonstration of eternal life is so
ficult. That is the reason why after two thous
years the world at large is not convinced that
possible for man to be raised out of the thought
death is inescapable. Even after Jesus demonstr
resurrection the disciples found it hard to bel
Him.

A woman was the first person to come to Je
tomb after His resurrection. Women are more re
tive to Truth than men. Women have more sp
uality and faith than men, but if today a man
who had claimed that he would resurrect his b
on a certain day, it is doubtful whether even
women would go to the tomb to see that resurrect
Mary and the other women did not go to the t
of Jesus expecting Him to be there alive. They
not expect to see Him come out of the tomb; on
contrary they had spices and herbs for the emb

of His body. The body was not there and they an to inquire about it. The angel told them, "He isen"; but they could not believe it, and they ked into the tomb. There were the grave clothes, the body of Jesus was gone. The disciples, when l that Jesus had risen, were skeptical. We are told t Jesus walked with two of them on the way to maus and explained the Scriptures to them. After ime they recognized Him; then He disappeared m their midst.

Shortly after the incident at Emmaus Jesus ap- red again to the Eleven, and to prove to them t He had the same body that He had had before resurrection, He "showed them his hands and feet," and He ate a piece of broiled fish. After t He disappeared again. All this would be thought ooky" in our day, and we cannot blame the stles for being "amazed."

Followers of Jesus do not understand the differ- e between the astral or ghostly body of the dead l the resurrected body of Jesus. There is a differ- e made by the mental power of the individual and way he thinks about life, soul, spirit, and matter. we believe that the body is the temple of the liv- God, we shall follow Jesus in the resurrection.

Why are we not resurrecting the body? Why we giving it up to disintegration? Sin is the cause death; then it must be that through the elimina- n of sin we shall come into eternal life and save body from the disintegrating effects of death. In t we are all striving for the resurrection of the ly when we try to overcome its oncreeping feeble- s. But our efforts are material instead of spiritual.

We should remember that "it is the spirit that gi life; the flesh profiteth nothing." We try in m ways to renew the life supply within us.

Some very absurd methods have been advoc by so-called scientists to perpetuate man's life make him healthier, wealthier, happier. We all v more life, more happiness, more good; and we have everything we want if we comply with the vine law as Jesus did. The body is composed of ments that are essentially perfect. We have not derstood the law of harmony and have there thrown these primal perfect elements out of ad ment. By our thoughts we are continually mo the cells of the body. The original impetus is g by the conscious mind, hence we must regulate thinking to the end that harmony be set up in cellular life throughout the organism.

It is very evident that Jesus understood science of right thinking. We hate our enemies have bodily disorders as a result. Jesus said, "I your enemies." This is but one of many laws of n activity that Jesus carried out in His life. We r first follow Jesus in controlling our thoughts; we shall be able to follow Him in the resurrecti

Jesus controlled His thoughts by harmoni them, by continually thinking constructively, by tinually bringing into action in His conscious n all the mental factors that lead to the new life, to understanding of what life is. We know that body is destroyed by discord, by fever, and by o inharmonies. Fever is but a clashing of the cell the organism, a tearing down process; but bac fever are harsh thoughts. We can trace every i

ne thought. We must eliminate these sinning
oughts. The sinning thought is the thought that
ls to measure up to the high calling; it is not a
e thought. We have limited our ideas to a small
lm. We have thought that sin covered only the
nsgressions of the moral man. But I assure you
t sin becomes visible in the physical; hence we
uld look for a physical resurrection after we have
cified the carnal mind.

Jesus laid great stress on the power of the word.
e word has two activities: One is that of the still
all voice in the silence, and the other is that of the
ud voice" that was used by Jesus when He raised
zarus from the dead. In the beginning "God said,
t there be"—and there was. We are the offspring
God, and our words have power proportionate to
realization of our indwelling spiritual kingdom.
the world today there is ample evidence of the
wer of words to move multitudes. That same
wer can heal and make people happy. If you will
ognize this power and increase it and apply it in
your thoughts and acts, the impetus given to your
ken thought will produce a body so constructed,
harmonized that it will renew itself and never al-
v you to go to the grave. Jesus did a work of this
d. He said that a man would be held accountable
his slightest word. Jesus sent His word to heal
ple. He said, "If a man keep my word, he shall
ver taste of death." What were His words? They
re words of life, of peace, or harmony. "Ye have
ard that it was said, An eye for an eye, and a tooth
a tooth," but "This is my commandment, that ye
e one another." So long as we have destructive

thoughts, so long as we war in thought with
neighbor next door or on the other side of the ea
just so long shall we have inharmony, just so l
shall we fall short of being true followers of Je
We must love, we must forgive, we must harmo
our thoughts under the divine law; then we s
heal and resurrect the body.

A Daily Prayer

Rachel R. Harris

If I should meet someone today,
A fellow man along the way,
And he would have me go that second mile,
May I go—and smile.

And if a stranger at my gate
Asks me for shelter, though it's late,
May my heart with love o'erflow its brim
As I welcome him.

And if a child comes with his tears,
Wanting me to stay his fears,
May I kiss away his childish care,
And hold a prayer.

To us each day the chance is given
To do the holy deeds of heaven.
For what we do to other men, whoe'er they be
We do to Thee.

Pointers to Prayer

NENA L. HART

MANY TIMES when we pray we substitute intellectual understanding for spiritual understanding. The difference between them this: Spiritual understanding comes to us directly m the Spirit of truth within. This is the indwelling rist, who has direct access to all the ideas of Di- ne Mind in their wholeness and purity. Intellectual derstanding comes to us from without, through e medium of the physical senses. It comes to us also rough the reasoning faculty, by which we compare, aluate, and adjust the various results of what we serve. Spiritual understanding is independent of ter proof and does not draw its inspiration from e world of phenomena. Intellectual understanding dependent on the outer world and outer observa- n for its conclusions. Intellectual understanding ly knows about God and cannot address Him di- ctly.

Man learns how to direct his thoughts in prayer t by the dominion of his mortal mind, but by re- uncing his mortal mind and becoming childlike, eek, and humble. When man says, "Not my will, t thine, be done," he gives up the changing, un- able thoughts of the limited mind and brings his nsciousness into line with Divine Mind. He is then t controlling or willing his thoughts, but is letting em be lifted up and brought under the direct idance and inspiration of his I AM.

God is the allness of being, and we live in omnipresence. Somewhat as the fish who swim in sea constantly draw water into their gills for tenance, so our minds constantly take life from all-infolding God-Mind. Through identity with G Mind our minds give form and shape to all that are and have, to our intellects, our bodies, and possessions. All men live in God and are sustai by Him in this manner. It is when we do not rea this that our existence is haphazard and with meaning.

The most exact way in which we can descr and know what God is, is to say that He is Div Mind. He is the "Most High" and, therefore, is limited in scope and the most perfect representat of anything that can be conceived by man's mi The perfect and infinite ideas of Divine Mind the real things that stand behind and give rea and essence to the created universe. When we p to God as our Father, as the founder and author our being, and the very cause of our existence, acknowledge Him not only as a personal, lov parent, "closer . . . than breathing, and nearer th hands and feet," but as the all-embracing cause a principle of which we are the sensate, animate proj tion. The true concept of God that Jesus instiga engenders loving trust. Instead of the former f and inflexible submission that men thought God manded of them, this attitude of trust is really only attitude that is worthy of approach to a ki and loving God.

Since heaven can be defined as the presence God and since God is omnipresent, heaven is eve

here equally present, and man can enter it through he avenues of mind and feeling. Heaven is a state f being or consciousness that ensues in proportion man's realization and harmonious expression of he fullness of God. Heaven is a perfect state that to be given expression on the visible planes of existence, as well as the invisible, by man's conious, co-operative awareness. When we pray, "Thy ingdom come. Thy will be done, as in heaven, so n earth," we are acknowledging this heavenly reponsibility in which we share and we are doing our art to establish and show forth the kingdom and he will of God on earth.

When we pray, "Hallowed be thy name," it means hat we reverence God and behold His holiness and erfection. We do not make God holy by hallowing is name, for He is already holy, but we make ourelves one with His holiness. God is all, and when e hallow the name of God we call all things holy. hen we hallow God's name we acknowledge that e are the bearers of His name, I AM, and we ourelves are hallowed and consecrated to Him.

How do we achieve conscious unity with God? irst, we must realize that it is only by our own olition that we come into this unity with Him. God oes not force us to it, nor can any other person do for us. It is accomplished only in the secret place f our own heart. Further, we must know Jesus as ur Elder Brother and our Way-Shower. We must ave faith in everything He stood for and we must elieve what He taught us: namely, that the kingdom f heaven is within us, that God is a living, loving ather, and that the only way we as His sons can

ever know Him is by bringing Him into living e
pression through ourselves. We must make the u
derstanding and the practice of Truth our chief a
and we must seek to depend more and more on t
guidance of the Holy Spirit within. We must kn
that in reality our minds are one with Divine Mi
at all times and that it is with divine purpose that
bring the wholeness, the harmony, and the perfecti
of this Mind into manifest expression in vivid wa
in our lives.

More important, we must know that God is w
us even before we begin to seek Him. "Before th
call, I will answer; and while they are yet speakir
I will hear." We need not wait until we have
tained a certain level of spiritual perception bef
we can have the sweet comfort of His loving pr
ence. He is always with us, and the more we se
Him, the more will our conscious unity with H
become established.

The "secret place of the Most High" is the pla
within, the divine-human point within man whe
his mind touches the Spirit of the Father at the cent
of his being. All men have this secret place, but u
less they seek it they are not aware of its existence.
is the place where God abides in fullness, the fu
ness from which comes all the good man can ev
need. It is the place where infinite Mind touch
finite mind and directly inspires it with its own pu
holy, and all-powerful ideas. When man abides cc
stantly in the "secret place of the Most High," no
ing is impossible to him, and he has the privilege
manifesting the fullness of the Father in his eve
activity.

To "enter into thine inner chamber, and having shut thy door" means to draw the attention and the awareness from the things that are without to those that are within, from the world of visibility to the inner world of inspiration and intuition. Instead of centering our attention on outer, material things, we deliberately and steadfastly keep it on the Father's presence within. In the silence within, there is no attempt to rationalize, explain, or transmute disturbing outer thoughts that may seek our notice. We simply shut the door of our attention on these and keep it shut because we are completely occupied with the presence that stands behind all outer forms of reality.

In the outer world sound denotes movement and activity. It denotes power that is being expended. God, the absolute cause that stands behind all manifestation, works in silence and in stillness. It is within that divine power is accumulated. From this silent, invisible working of God within us springs all outer power and activity. When we turn inwardly to commune with the Father we must become an attentive, coherent part of this silent, creative process.

We may come to the silence of prayer with the attitude that we are asking for something, but after we have entered into and become a part of it we begin to pray with the belief that we have received. If we do not do this we postpone the fulfillment of our prayer. Manifest expression follows spiritual fulfillment, and that is what we receive in the silence of prayer: spiritual fulfillment. When we pray and believe that we have received, we acknowledge that the good we desire already exists, that it is meant for us, and that it is on its swift, sure way to us. Our faith

becomes established in cause rather than in effe and we learn to work directly with the law of ma festation by proceeding from inner consciousness outer expression.

Spirit has provided a way for us to achive tl sure, serene attitude of prayer. We can achieve tl attitude by the use of our words of denial and a firmation, for through these we come into onen with God, in realization first and then in outer e pression. Our words are the call that brings the i visible good forth into the visible. They are t means by which we give our desires form and shap Not only are results made manifest by the use positive words of Truth, but the very structure the mind is lifted up, established, and made one wi the Spirit of truth within. We must refuse to belie in and describe false appearances, and as we do our denials and affirmations will become the scienti technique by which we learn to work intelligent and understandingly with God and His laws.

We have learned that prayer should not consi of begging or beseeching God to grant our desire We have learned that we are sons, the direct e pression of Divine Mind, and that it is by our ow minds that God makes Himself known to us ar through us. We have learned that all visible thin are but the result of ideas that spring from the o Mind, although many times man does not perfect express or combine these ideas. When we use Tru affirmations or "hold a thought" in prayer, it mea that we are choosing a certain idea or concept th we know conforms to Truth and to the goodne we wish to see expressed. By our intelligent use

ords and by holding our consciousness to the idea ese words embody, it becomes easier for us to keep ir minds pinpointed on our desired good, and then e more readily appropriate and express God's true id perfect ideas. If we are tempted by appearances think opposing thoughts or react in fearful, un-rtain ways, we immediately and positively deny the lse appearances and again impress the mind with e thought we have chosen to hold. We do this not ly when we pray, but also as we go about the ac-vities of the day.

The results of sincere, steadfast prayer carried day by day, month by month, and year by year, e indescribable and incalculable. By this kind of ayer we learn that God is not a vengeful deity with will that is to be feared and avoided. We learn to now Him as He really is, kind, loving, and merciful. Ve find that He wants us to submit our wills to His, ot fearfully but trustingly and lovingly. We come to now Him and to discern His will only by conscious, onstant prayer.

God created man to be the visible expression of l that He is. God gave man his own Spirit and lled him His son. When man gives himself back God in prayer, then God's perfect will of infinite oodness begins to unfold in man.

When we pray daily, we receive "our daily read." This "daily bread" means not only the mate-al needs of food, clothing, and shelter, but the ore important intangibles of the spirit that man eeds so much. Freedom, love, wisdom, power, joy, nd peace are as necessary to our existence as mate-al things. "Our daily bread" means everything we

can ever need or use, whether it is tangible or tangible. Coming to us straight from the Father, is directly accessible to us through prayer.

In daily prayer, and with singlehearted devotion let us "seek . . . first his kingdom, and his righteousness;" and then all things needful "shall be added unto us.

Island of Peace

Elizabeth Landeweer

There are islands rising out of the mist
That are green as emeralds set in gold.
There are islands dusky as amethyst
With a feather of surf around them scrolled.
There are smoke-blue islands far out at sea,
As lovely as pearls on the water's breast.
But God has an island for you and me
That is fairer by far than all the rest.
A place of anchor—a place of return,
To be lulled through the night by the wind's refra
To lie lapped in peace till the dawn stars burn,
Then set our sails joyfully forth again.
An island not far—a sheltering cove—
Fair weather or foul, we shall find it soon.
We shall come at last, we shall find His love
Like an island set in the path of the moon.

"Not My Will, but Thine"

MILDRED W. BROWN

JESUS LOVED His heavenly Father so much that His chief desire in life was to do the will of His Father. His earnest prayer in time of trial was, "Not my will, but thine, be done." And when e gave the prayer that we call the Lord's Prayer, is words were, "Thy will be done, as in heaven, so n earth." He made the doing of the Father's will is one purpose in life, for He said that He was ere "to do the will of him that sent me."

Jesus enjoyed the companionship and friendship people of all classes. Worldly standards made no fference to Him. The high, the low, the rich, and e poor to Him were all good men because they ere sons of God. Jesus judged mankind, then, not cording to worldly standards, but according to iritual standards. Jesus Himself was unimpressed wealth. Material accumulation was not His objecve, and He did not live His life for this. His life as lived on the principle of love for, and obedience , His Father. Jesus never once strayed from His ther or from the love He bore for His Father.

When Jesus told the story of the prodigal son, e was telling the same story that has always been ld throughout life in numerous variations. For it the story of every man, woman, and youth who es not remain in the Father's house. It is the story everyone who fails to retain within his heart a ve for God.

How different from the life of the Man who to
it is the story of the prodigal! What happened to t
prodigal that did not happen to Jesus? Where
the prodigal err? Why was his life so different?
will be interesting to contrast the two lives and
just where the story of the prodigal varies from t
story of Jesus' life.

To begin with, Jesus put being about His
ther's business first in His life. Without a sinc
and deep devotion to the Father it would have be
impossible for Jesus to want to do the Father's w
but Jesus had such devotion. Consequently, wh
faced with the temptation that could have turn
Him away from the Father's house, Jesus steadfas
refused to leave the riches, comfort, and peace
knew to be there. He refused to accept the enti
ments of the Adversary to follow an unknown pa
Jesus knew that true satisfaction in life lay not in ma
rial goods, in material power, or in rulership o
earthly kingdoms, but in every word that proceed
out of the mouth of His Father. Jesus knew that
real security and pleasure lay in being obedient
the loving word of the Father.

It was clearly established in Jesus' mind that G
is Spirit, that He is Divine Mind. He explained t
to the woman at the well (John 4:7). He knew t
the offspring of Divine Mind is an idea, a spiritu
idea. He knew that all that the Father is and has
embodied in this idea. Jesus knew that He Hims
was the beloved offspring and, therefore, posses
a nobility that was His true inheritance as the S
of God. By remaining faithful to this nobility, all
life, power, wisdom, and love of the Father w

is and could and would satisfy His every need.

What could the Adversary offer that would be tter than this? His promises were empty, but had sus listened to and believed these empty promises e would have been like the prodigal, who journeyed r from home and wandered in strange lands among range people. All these would have been entirely reign to the noble heritage of Jesus. Such a life uld have been devoted to effort in a physical world here both good and evil prevailed. A life such as is could have led only to confusion for the Son of od.

The prodigal, on the other hand, was swayed by e persuasive words and faithless promises of the rld outside his father's house. He listened to the man, reasoning mind, which through the ages has red mankind into its trap. He listened only to his n desires, appetites, passions, and ambitions. He ose to take whatever portion of his father's good at had accrued to him and then go into the world seek fame and fortune. He chose the way of the man will. The variance between Jesus and the odigal is shown here especially, for the prodigal wasted his substance with riotous living." Jesus, wever, said to the Father, "Not my will, but thine, done."

Thus, the prodigal set out on a great adventure, d the loving relationship with his father was for- tten. He did not recall that it was his father on hom he had depended for his substance and that s father had always replenished his cup to over- wing.

Lacking the warmth of love for his father, he

had no respect for the goods he had inherited, wh had fallen into his hands so easily and which w a result of his father's love. He took his inherita and wasted it. He acted with boisterous uncontr He forgot his nobility of character and indulged unrestrained revelry while calling it freedom. But fore long he found himself to be without food, ho ing, and clothing, and he soon lacked all the ess tials of life that had been his at home.

Now he had to depend on what he alone cou earn to buy his bread. The position of authority had enjoyed at home and the wealth, happiness, a nobility he had possessed had all been lost sight in this strangely fascinating world; for he had f gotten his father, who had always been his source supply. His adventure now ended in ignominity a shame. His story is, however, important to us becau it presents a contrast to the way of life that Je followed. It shows us that the prodigal erred wh unlike Jesus, he left his father and chose the w that leads only to confusion.

Both Jesus and the prodigal had equal opp tunities, and each made his own decision. The pro igal chose to serve away from his father's hou while Jesus chose to serve in the Father's hou Each spoke the word calling forth the particu world he desired, and each chose whom he wou love and serve. Jesus chose the kingdom of all goo which was the Father's house, as His place of lo and service, while the prodigal chose the big, bro field called the world of materialism.

How precious are our words! When we spe those words that satisfy only physical, personal

lands, we are willfully using the inheritance that we have acquired to build a life of isolation, emptiness, loneliness, and spiritual hunger.

By his decision, then, the prodigal created a separation between himself and his father. The substance that had fallen to him as his inheritance was wasted in riotous living. It was not until he was alone, friendless, and hungry, that he remembered that even the lowest menial in his father's house had more than he had.

If you are a weary wayfarer, lonely, empty, and hungry, and if you are dissatisfied with the husks of life that you have been eating, then let your words be the wise words that the prodigal finally spoke, "I will arise and go to my father."

If you feel that you are a victim of a selfish will, about-face and speak the word that will lead you to something higher, something better—to the Father's house.

You will do this when you have tired of earning your living the hard way, of seeking fame on your own, or when you have become lonely enough. You will humble yourself and be willing to be even a servant in the Father's house. You will realize that when the least in His house has been always supplied with more than you are now enjoying. When you decide to be happier, healthier, wealthier, and wiser you will begin the journey home in earnest, and you will find the Father awaiting you with open arms.

Whether the prodigal is you or someone you know, it is always true that the individual has willfully taken his inheritance and set out from the Father's house. He has put himself out of touch with

the source of all good and out of touch with l
The body, therefore, has become weak, sick,
tired. He has put himself out of touch with love,
the heart has become lonely and afraid. He has
himself out of touch with wisdom, and the m
has become confused. It does not know where to t
for the next place of abode, the next job, or e
the next meal. He has put himself out of to
with the power that creates the strength of chara
needed to set mind, body, and affairs aright. He
put himself out of touch with the substance
continually feeds the mind with rich ideas.

The prodigal erred when he made a wr
choice as to whom he should love and serve. A
he had erred how did he get in touch with the g
he needed? By arising out of his self-created
cumstances and making the right choice as to wh
he should love and serve. He had abused his po
to love by loving himself more than he loved
father, and this was the thing that made his lif
different from Jesus' life. This abuse of love
make your life, too, different from the life of Je

How can you learn not to abuse this powe
love? Jesus said: "Thou shalt love the Lord thy
with all thy heart, and with all thy soul, and witl
thy mind. This is the great and first commandm
And a second *like unto* it is this, Thou shalt love
neighbor as thyself."

By exercising the power of love for the Fa
you will find as Jesus did that the adventures of
in the Father's house are more interesting and e
ing than are those of the world. You will also
that they are much less strenuous in every

hus, you simply need to exercise your love for God nd refuse to be enticed into lawless living. Consequently, you will not become weary and exhausted, or you will not have to make the long journey out om the Father's house and then the long journey ack.

As Truth students we have a great privilege: that building our lives on words of Truth, the words at Jesus used.

Let us exercise our power to love the Father as sus did and completely subjugate our personal ill to His will. By our love for the Father we will come concerned with devoting our lives to Him ther than selfishly devoting them to ourselves.

The prophet Joshua advised his people to "choose u this day whom ye will serve." And Jesus said this way: "No man can serve two masters; for ther he will hate the one and love the other; or se he will hold to one, and despise the other. Ye nnot serve God and mammon."

If you are confused and feel that your life is npty and wasted, then say this day, "I will arise nd go to my father." You will find yourself feeling appier, wiser, and more satisfied than ever before, ecause you will no longer be following your own lfish will, but the Father's perfect will for you!

Could mortal lip divine
The undeveloped freight
Of a delivered syllable,
'Twould crumble with the weight!
—EMILY DICKINSON

"None of These Things Move Me"

MARIA ANN AIGNER

WHAT IS IT that bothers you the most at t very moment? What griefs are you ca ing, what burdens of insecurity, pove lack? Has someone said something that hurt you harmed your character?

Were you just laid off from a position, throu no fault of your own? Was your automobile stol or did your home burn to the ground, and you not have sufficient insurance to cover the loss? I you lose a loved one—a child, mother, husband, close friend? Have you worked for years to buil business or to accomplish some feat and then s your hopes dashed to the ground for reasons beyo your control?

Take these trials—everyone of them. Hold th up to the love and wisdom of almighty God bathe them in strength and understanding such Paul held out to his loved ones. See them in th true light, not as trials but as steps, helps, less along the path to God. See them as something apart from you, something to be met and s mounted, and in Paul's way say: "None of th things move me."

"This sounds a little ridiculous," you say. "N urally the loss of a loved one creates grief. W human; we can't help feeling. It's easy for you talk, but what if you were trying to raise three c dren and had just lost your job? What if you hac

ise money for an automobile because you live in e country and there just isn't any other way to get work?"

You are right. Some of these experiences I have ot met. Some I have known and so, too, have ousands of other persons who have studied the orking of the law and learned the true source of rength. I, too, have learned. No matter what probms come in life, no matter how difficult they seem hen they first appear, every one can be met and ved through triumphantly when viewed in the rength and understanding that was Paul's.

The working of the law is constantly a source f wonder and inspiration to me, especially when I e it operate in even the small details of my life. he significant leadings have always come following siege of watching the signs from God. There were ng periods when I waited and wondered and wored, before I came to the understanding of exactly ow the law operates for me. Though I read, studied, ttended lectures, and talked with ministers and eachers of Truth in all walks of life, not until I aplied the law to my every moment did I come to the ue knowledge that was waiting for me right under hy nose.

One of the greatest days of my entire life was the ne in which I realized the necessity of detachment rom materialism. Prophets and teachers out of the ilderness, and men of the pulpit have long inimized the importance of worldly goods. Pare our wardrobe to a minimum. Strip off your worldly goods. "Go, sell that which thou hast . . . and come, ollow me." This has been preached ever since one

man began to ponder on a different way of life oth
than the superficial one he was experiencing at t
moment. I wondered if their teaching did not he
much merit for those who seek a new and better w
of serving God. I tried their methods. I pared
wardrobe and rid myself of as many worldly goo
as I could and still continue to hold my position
our modern business world. Still I did not find t
oneness I sought, or the happiness, or the und
standing.

I prayed and sought, knowing there was
more for me to learn. And through the seeking ca
a new sign, a wonderful, direct pointing to Tru
When it actually arrived I no longer remember. T
face of the person God used is lost. It may ha
been a man from England with whom I sharec
few meals in a place where I had gone to medit
with God in the quiet of the countryside.

"It seems to me," this man said, —or was it G
that spoke?—"that many of us who strive for Tru
tend to go to extremes in our thinking and livi
God's way is the way of balance. Not too much
this. Not too little of that. But with it all the air
detachment must ever be present. We must alw
know that at any given signal we can give up, w
no regret, whatever we possess at that moment."
paused as though saying a little prayer for furth
guidance, then continued: "The possessing of wor
ly goods is not wrong in God's sight. It is their p
session of us that creates trouble and brings us s
row, frustration, and short-circuits our connect
link to Him. So often many of us who try to gr
close to God and spend much time and preparat

stripping our lives of what is in them, actually oncentrate so hard in this direction we but tie our- lves up into a new knot of misunderstanding, in- ead of leaving ourselves free for the coming in and oing out of the divine flow!"

God speaks to all of us wherever we are. What oes detachment mean for us right here? We can arn much from others who have walked this way nd have come to know Truth. As we truly ex- erience this detachment in connection with our orldly goods, the willingness to give away our most eloved possessions if necessary, the inner calm nters into every portion of our lives and with it the rength, poise, and control that enable us to sur- ount emotional and physical crises.

"None of these things move me." For out of the reat strength, the great wisdom, the great under- anding and the great love that become a part of s, when we place every portion of our lives in di- ect relation to Him, we can know an air of detach- ent concerning even those we love the most. The etachment we experience in these moments is not hat of selfishness, not that of thoughtlessness. It is he wider, deeper detachment of understanding of he divine law and attachment to God. Even in be- eavement we know that our loved one is not gone ut remains with us, for he is yet a part of God as ve are, and we all are part of His universe eternally.

The detachment does not come to us all at once. here is here a step, there a step; here a word, there word. Perhaps it comes at first on a Tuesday after ve have had a misunderstanding with some member f our family. When we hold a situation up to God

and ask Him to show us how to view it in Paul's wa
how to accept the problem and to rise above it wit
out letting it disturb us, then we experience our fi
step on the road to detachment. On Wednesday pe
haps the situation still has not resolved itself. A
breakfast we meet the one with whom we have ha
the misunderstanding and are greeted with co
silence. Our blood pressure rises again and tempe
flare. Then our loved one leaves and we have tin
for reflection on the Way. The still small voi
speaks. We begin to ask: "Why couldn't I have he
my tongue and let God talk at the table? After a
was our difference that important?" Perhaps
supper time we are given this grace and we say
our loved one with a smile: "Let's forget the who
thing, dear. It doesn't really matter."

As we grow in understanding and our unity wit
God grows apace, we are surprised at how very fe
things that happen in life really do have the pow
to move us. Where before minor differences of opi
ion had us climbing up on soapbox to be sure w
would be heard while we made our point, now w
are content merely to listen and watch and wait
we dwell in the wonder of the unity of all the piec
of life. Where before we saw differences on mar
levels, now we find it hard to detect any differenc
By holding a dime close to the eye, some wise ph
losopher once said, a man can blot out the sun. B
take that same dime and hold it out at arm's leng
and we view the entire world. With new insight w
see only a whole, and the differences are mere
stages of growth and learning we all must exper
ence. Cradling this vast and wonderful whole

God's love out of which spreads the myriad pieces of the mosaic He has created to delight us.

What happiness comes to us when we arrive at this point. What delight we feel in every moment. Not that we become perfect in all our relationships; perfection is God's. But the fun and the sense of satisfaction that come from trying belong to us. It is good to go through a particularly difficult experience with a sense of being above and beyond it, lost in the oneness, if even for a moment or a day. "None of these things move me." When we can say the words to ourselves and in the saying realize that we actually do mean them, we know Truth.

Reflection After Prayer

Elaine V. Emans

Forgive me for the unimportant things
That I omitted doing, Lord, today
When I was busy. If a vireo sings
Good morning from a pear tree, need I pay
Attention to him? Yes, his song is sweet.
Will not the letters from the old friends here
In desk drawers wait 'till I have time to greet
Them leisurely? No, weeks are soon a year.
Or is there any urgency that I
Take time for calling on a stranger come
Into the neighborhood, or occupy
Myself with finding truth and beauty in some
Good book, or laughing with a child? Yes, yes.
Nothing is unimportant that will bless.

Come for a Time Like This

KATHRYN SANDERS RIEDER

WHO KNOWETH whether thou art not con to the kingdom for such a time as this Mordecai asked Esther as he urged her save her people from persecution.

This question hangs above each life. Who knov whether you are come "for such a time as this' For all our far-flung, vast developments the ind vidual is still the deciding factor. Men and wom individually must invent, carry out, and man th technical equipment. The failure of one to do h part can result in the failure of an entire operation

By the same token, the good will, cheerfulnes courage, sweetness of spirit, or the hope of or worker can lift the feeling and action of great nun bers of people. To be conscious of this is to feel th we are here for a purpose. It is not true, as many b lieve, that our actions do not count. They count a positive way if we understand that we are com "for such a time as this."

When modern living begins to have the effect c minimizing our importance, we can remind ou selves:

"I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do
I ought to do;

And what I ought to do,
By the grace of God, I will do."

nd to this we may add: "Who knoweth whether ou art not come . . . for such a time as this?"

Simply being cheerful may be a way of beginning o realize our importance in life. How much cheer ne person can spread! Cheerfulness can brighten ne whole day for others. A boy who whistles as he ows the lawn, a grandmother who sings softly as ne sews, a carpenter who hums or sings under his reath as he works—all contribute tiny gifts of cheerulness.

Some people seem to think that great wealth, wisom, or position entitles them to be as disagreeable s they like. Some allow themselves to grow cross s they grow older. Shakespeare noted this when he rote:

"Crabbed age and youth cannot live together:
Youth is full of pleasance, age is full of care."

ut this need not be, for all these people can become leasant if they will begin to add purpose to their ives by facing the challenge of the words: "Who noweth whether thou art not come . . . for such time as this?"

As they are graduated and begin their life work, oung people usually have a sense of accountability o destiny. One great university emphasizes to its raduates the solemnity of this responsibility by havng a fanfare of trumpets as the last thing on the rogram, and these trumpets are symbolic of the all to the work of the world awaiting the young eople.

To feel we are meant in some way "for such a

time as this" is to have a positive, winning approa to challenges in life. We need to feel a deep sen of gratitude for life, for then we will feel that li ing consists of giving. In each life there are plac to begin, to give of our time and ability. Sometim we may become diverted from our upward path l the workaday routine that may leave little time f serious thought. But there is always hope in tryir to reach a cherished goal.

A woman wanted to help a group get worth legislation through Congress. In order to do this, sh was asked to write some of the congressmen. On because the goal seemed worth while did she try, f to her it had seemed useless to expect a single voi to carry weight. But she studied the subject and the wrote. She received courteous replies from all th legislators, who promised to keep her views in min They also suggested she write again when sh wanted to express an opinion on other legislatio She was so encouraged by this response that she i terested others and gained valuable publicity for th group she was trying to help. Never again woul she take lawmaking casually; she saw that she coul have a small part in it and be influential.

Believing that much depends on our doing wha we can puts a new emphasis on trying. The fact tha we are indeed come to achieve a purpose implie that we have the opportunity and ability to accon plish this purpose. There is more opportunity an ability in life for each of us to use than we can eve exhaust. The reason we sometimes do not achiev our goals is that we allow ourselves to become di couraged.

To have the attitude that we have come "for such a time as this" can give purpose to each day. It can give new wisdom in the use of each hour. A proper balance is keenly needed. Never have we had so much entertainment available. Our early ancestors thought of entertainment as something to be enjoyed only occasionally, after the crops were in, the work done. If our Pilgrim Fathers could see us constantly demanding entertainment they would think such use of time highly immoral.

No one would care to go back to pioneer living or wish to be other than deeply thankful for all the labor saving devices that free man of heavy toil. But we do face the responsibility of constructively using our leisure time. Satan finds work for idle hands to do. Thus, today we must meet the challenge of finding adequate recreational and educational programs for persons of all ages.

Accepting the attitude that we have come "for such a time as this," we prepare ourselves for better service. We occupy ourselves with richer, more permanently rewarding activities. As long as we feel that we do not matter, we take a very indolent position when confronted with some problem. "I can't do anything anyway" may seem to be a realistic view of the situation, but closer examination will show it to be a result of laziness and shortsightedness.

As long as we can make ourselves and others believe in our unimportance, we will be able to excuse ourselves from much effort in achieving a goal. We will drift with the crowd of others who have sold themselves on this thought. And we will reap just what we sow. Although it is true that God rewards

us with far more than we deserve, it is also true that He is just and does not give us life's best unless we deserve much of it. However, He helps us every step of the way when we set out to attain our aims. He guides us gently, sustains us mightily, and places opportunity before us. He rejoices in our success. Effort is the important factor when we face the meaning of "who knoweth whether thou art not . . . come for such a time as this?"

The conviction that we may be sent "for such a time as this" instills courage and confidence. One young girl, who had always been much disciplined and directed at home, went to Paris for a year's study. The girls she lived with soon turned to her for decisions of every kind. They had little supervision for they were expected to be mature. She developed the leadership needed and later said that because she had been able to be of service to these girls it was the happiest year of her life.

The feeling that we are needed encourages skill for often we do not develop skill because we see no need of it. When we are given a purpose, that of meeting some need, we try to improve ourselves in order to fulfill this purpose. Abraham Lincoln said that he would continue to study and prepare himself for some day his chance would come.

When we look at the endless skills man's body can attain, we know we are not being too optimistic. For example, there are men who fly our planes at great altitudes, those who service them, and those who produce and design them. There are physical skills of our great athletes and acrobats; the skills of artists and musicians; the mental feats of intellectual

ants; the common, everyday skills of countless per-
ons.

Perhaps the best result of feeling that we are
me "for such a time as this" is that we can organize
ur activities on a kind of master plan. Then we no
nger need to fret about our activities, or live with-
ut a plan. Our way is set—it is to fill the need for
rvice we find in our own time. This clears away
uch of the confusion in living and makes simple
uths the most serviceable to live by. It is not how
uch we have but what we are. It is not what we
t but what we contribute in good living that pro-
otes harmony and good will.

If we have felt that we are not important, we can
gin today to look at the circumstances about us to
e whether we might not be come "for such a time
this." As we do so we will find many opportuni-
es to fill a need in "such a time." We will establish
sitive thoughts and actions that will transform our
ys and add new zest to each experience. From His
rly childhood, Jesus had this sense of the impor-
nce of His life. In the Temple He said, "Know ye
t that I must be in my Father's house?" In our
wn way, and in our own place, we, too, must have
is sense of importance and realize that we are come
or such a time" as this.

Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.—PAUL

The Unseen Hand

EUGENE E. THOMAS

THERE ARE FEW who have not at some time e perienced the guidance of the unseen han Perhaps it was at a time when life itself hu in the balance, or when some catastrophe threaten destruction either in the physical world or in t invisible world. Stark fear and terror may ha paralyzed the muscles and made the heart beat a most to suffocation. There seemed no way to tu for escape. Suddenly something greater than m took possession and the right thing was said or don The tragic moment passed; the impending dang was averted; the body relaxed and again function properly. Once more life flowed on in its norm and accustomed way. Such a sequence has occurr to any number of individuals, but seldom is it giv proper recognition. Too often the events are co sidered only as good luck, fate, or chance, and so become dim memories.

The unseen hand of divine love reaches down the lowest level. There is no place where God do not abide. All creatures and all things are divine b cause they are a part of Him; and eventually th experience a celestial unfolding. The ugly wor becomes the brilliant butterfly whose bright-hu wings flash in the sunlight. The inconspicuous se becomes the velvet-petaled blossom, breathing o a rare and delicate fragrance. The most abject a apparently worthless human being is a part of G

id within him flickers a light that will some day irst into the radiance of divinity. Progress spans l worlds. Nowhere is there a spot, regardless of ow small that is silent and inactive. Even that hich we term space is vibrating with currents of nergy. These currents are incomprehensible to the inds of many men. The unseen hand, the love of e Creator for His creatures, is ever reaching down the lower levels of life's path, urging and inting those dwelling there to "come up higher."

For ages man has been given this advice, "Be ill, and know that I am God!" To know God, ere must be growth and development. The person ho does not make advancement in the awakeng of spiritual understanding shuts himself out in world of darkness and limitations, for he sees himlf only as the physical body and considers himself bject to all its frailties. With the unfolding of the iritual faculties comes the knowledge that man s both a natural and a spiritual body. Life after ansition begins mentally and spiritually just where is ended here. The law of progression prevails ithin the other realms as it does on the material ane. Every moment is an opportunity that should ot be lost. The development of the consciousness the illumination and outward manifestation of e Christ within. "They sow the wind, and they all reap the whirlwind," but those who sow the eds of purity of life and nobleness of purpose cend the steps that lead to the kingdom of heaven, e sacred shrine within the heart of man.

The most powerful forces of the universe are ose that work in stillness. From the silence of

God, the worlds came into being. There was
sound when darkness became light. Within the su
jective mind of man are born the thoughts that con
into objective manifestation. No one has ever hea
a thought, yet without thought nothing would exi

In the heart of every creature dwells the Chri
Within this inner mystic shrine alone is to be fou
perfect union with the infinite. The call of soul
Spirit, with which it is the One, brings to the
dividual the tranquil assurance of alliance, the c
sciousness of at-one-ment with omniscience. T
precipitates into the life of the individual a healt
giving power and strength that he has never kno
before. Silent meditation is the first step toward
one-ment. To be quiet and receptive is the conditi
under which contact with cosmic life may be
tained. The outer or physical self must realize t
it is insufficient in itself; it must become subservi
to the higher self or Christ within. The great
thing is to forget the personal self and to listen
silence for the coming of Truth. When the object
mind becomes passive the divinity beneath the s
face can emerge from the captivity in which it h
been held.

Meditation in the silence is a necessary step
the path of unfoldment. It lifts the consciousn
from the limitations of sense into the higher, pu
realm of spiritual discernment where realities
separated from their false shadows. In the wo
of visible things, too much thought and concen
tion have been put on "I," "me," and "mine,"
the exclusion of the treasure house that lies with
The retreat from the circumference to the cer

nables man to meet God face to face. In that calm nd peaceful seclusion apart from the distractions of he outer life, he contacts his true self, he meets his od. Here the finite meets and merges into the in-nite. The average man seldom penetrates into this range, inner sanctuary of peace and love. Here the tributes of divine substance await as if for a royal east. The fleeting joys of the senses seem infinitesi-al when compared with the Truth that abides in an. In the silence that is almost audible, man com-unes with his God in divine affection. He tran-ends the physical plane and enters the rarified at-osphere that breathes a radiance over the ever-sting hills. The chalice of life is no longer empty filled with the ashes of bitterness and regret. It running over with pearls of Truth and under-anding, with the bright gems of universal love nd exalted hopes and ideals.

Here and Now in You

Malcolm Schloss

I have only one friend:
Many are His forms.
He glorifies the sunsets;
Rides upon the storms.

He and I are comrades,
Tried and fast and true;
Glad am I to find Him
Here and now in you!

The Dynamics of Prayer

RALPH RHEA

ALL DOWN THE AGES man has been making th spiritual effort to realize conscious uni with that innermost center where Truth all its glory abides eternally. This realization can accomplished only through true prayer." This sta ment from the teachings of Charles Fillmore brin to Unity students the realization that in prayer the is great power, and that prayer properly practic can bring to us healing, prosperity, and better hum relations, in fact, can literally remake our lives.

Anything that is dynamic is active, as opposed that which is potential or static. Webster tells that anything that is dynamic is "belonging to, characterized by, energy; forceful." One of t greatest lessons man can learn is that true prayer creative, active, and forceful. It causes things occur and it changes conditions.

Quite often I hear someone say of a diffic situation, "We will just pray about it." I alw wonder if the word *just* implies that since they th nothing can really be done they will "just pray" a hope that God will heal the condition.

Prayer does not consist of just hoping for sired results, for prayer is far more than that. Pra is communion with God, who is wisdom, love, s stance, and power. When we commune with G and all that is in Him we place ourselves in great stream of creative life that will bring to us

om, love, understanding, and all else that is needed o solve any of life's problems. As we form the abit of using the power of prayer we find that in ife's smallest problems or in its greatest the answers o our problems are made manifest.

One of the wonderful things about the teachings f Jesus is that so often He clearly outlined a method or us to follow in obtaining certain goals in our ives. This was especially true in His teachings about rayer. He did not ever imply that we "just pray" in n indifferent manner and then hope, but He gave s methodical instruction as to how to pray. In the th chapter of Matthew He gave several very im- portant rules for us to follow in learning how to ray and how not to pray. If we are willing to fol- ow these instructions, we will find peace of mind, new joy in living, and the power to accomplish ood things in our lives. In short, these instruc- ions point the way to finding the answers to our wentieth-century problems just as they pointed the vay to solving problems in the day they were given. et us consider the instructions He gave.

In telling us how not to pray, Jesus said, "And vhen ye pray ye shall not be as the hypocrites: for hey love to stand and pray in the synagogues and n the corners of the streets, that they may be seen f men." It would be wrong to assume from this tatement that Jesus criticized outward observances f religion and the real teachers of His time. Jesus vas speaking against the professionally pious. In His time it was the custom for all people to pause n their activities three times a day and turn toward Jerusalem to acknowledge their God. There were

those who took advantage of this by standing o
the street corners and praying in loud voices to at
tract attention to themselves.

When Jesus criticized those who loved to stan
on the "corners of the streets, that they may be see
of men," He wished to show that in reality prayer i
communion with God, and anything that is don
only to make an impression on others destroys th
spirit of true prayer. Jesus wanted all to know tha
a sincere desire to know God is the only prepara
tion for true prayer.

Jesus said, "But thou, when thou prayest, ente
into thine inner chamber, and having shut thy doo
pray to thy Father who is in secret." This instructio
of Jesus is very important to proper prayer. It is tru
that a prayer may be a spoken desire of the hear
even if uttered on the busiest downtown street cor
ner. But Jesus wanted us to know the importance o
having a time when we can withdraw, when w
can be alone in some place and shut the mind's doo
to all the distractions of the world. It is then that w
can enter the "secret place" within us and enter int
the consciousness of our own indwelling Christ. W
can still our minds, shut the door to negativ
thoughts, and become immersed in Spirit.

"Thy Father who seeth in secret shall recom
pense thee." Here Jesus clearly states that praye
brings results when we become aware of the in
dwelling Spirit. As we do so we receive the inspira
tion, the guidance, the strength, and the vision tha
are necessary to reshape our lives according to th
Father's plan.

"Use not vain repetitions, as the Gentiles do.

t would seem that the key words here are *vain* and *repetitions.* Jesus taught diligence in prayer. He aught that we must pray often enough to bring about a change in consciousness. The time Jesus spent in prayer in the wilderness, His visit to Gethsemane to pray, and His parable of the man who was granted a request at midnight because of his persistence in asking for it all point to the fact that Jesus knew that God is ready and willing to give, but we must continue to pray to the extent that we become ready and willing to receive. We cannot, however, just speak vain words, for words must have feeling and must be backed by faith. It is good to repeat statements, but they must be repeated with concentration, and as we do so we must turn all the force of our desires on the meaning of the words spoken.

Then comes the wonderful promise that should give us the reassurance we need: "Your Father knoweth what things ye have need of, before ye ask him." Jesus was speaking a great principle of Truth here, for He was explaining that we do not by our prayers create more good and we do not create more of God. We also do not seek to change God's mind. God in His very nature is all that is good, for He is love, peace, strength, power, substance, and understanding. All this is already in existence and is everywhere present. Thus, the answer to every need is already supplied.

We may ask: If it is true that all our wants are already supplied, why do we need to pray? We need to pray because it is by our prayers that we change our own consciousness. We turn from that which

is negative, from any appearance of lack or nee
True prayer raises our vision to the divine level an
enables us to visualize conditions as they can b
when we are in perfect harmony with God. Appea
ances of negative conditions in our lives are n
real, although in our world they may seem to b
very real. True reality consists of this: God is goo
God is all, and God is waiting for us to use His goo
Thus, by true prayer we release the powerful energ
of God as a constructive, creative force in our liv
and affairs.

You can avail yourself of this power in the fo
lowing very simple way:

First: Each day make for yourself an opportunit
to go alone for the purpose of praying. Relax in th
assurance that God is with you and that you do n
ever live or work alone.

Second: Turn your mind in concentration on th
great Truth that your good is already established an
that all the good that is God is already in the un
verse. This is the promise of Jesus and can, ther
fore, be trusted.

Third: Decree this good for yourself. Spea
powerful words of joy, trust, and enthusiasm. A
sure yourself that you are a child of God, and th
it is His good pleasure to give you the kingdom.

Fourth: Turn the strength and power of you
faith on this decree. Say again that it is the reality o
life and then believe this. Concentrate all you
mental powers on the Truth that you are speakin
Let your subconscious mind become filled with th
thought that the good you are decreeing is the mo
powerful reality conceivable.

Fifth: Give expression to a tremendous sense of gratitude for faith, love, security, peace, health, and real progress in all the affairs of your life.

Anyone who daily follows these steps will not continue in the old way of life. A new confidence and enthusiasm for living will be born in the consciousness of one who practices these dynamics of prayer. Do not wait to use these laws of prayer until some great crisis in your life arises, but start now! Form the daily habit of secretly beholding the Father's good and remember that the Father will not fail to reward you openly.

Prayer, then, is a dynamic power that can bring you the good you desire and establish your whole life in perfect harmony in the Father's kingdom.

RAPTURE

My soul is entranced with the mountains
My soul is entranced with the sea;
My soul feels the spell of creation,
The wonder of you and of me.

It feels God in the pearl of each dewdrop;
It feels God in the slope to the lea;
It feels God in the heart of His children,
In the heart of you and of me.

So I sing a song of thanksgiving;
Praise God for all creatures on earth!
Praise God, we are sons of the Father,
Who loved us and gave us birth!

—Edith Borg Hirsch

Self-Acceptance

MARGARET JOYCE

IF THERE WERE such a thing as a spiritual lookin glass, reflecting us back to ourselves as we are i Truth, our first glance would startle us. Ou mortal eyes would be blinded, momentarily, by ou immortal radiance. The astonishment might send u reeling, or cause us to cry out, "That is I? How ca it be?" Soon we would recognize the image as tha of our true self, the self that we have always know intuitively but which we dismissed from our con sciousness because we had never seen it.

As if the verification of the truth of ourselve could ever depend on our mortal eyes!

Eyes were made to see. Yes, being physical the see, but the soul and spirit also see, far beyond th limitations of physical eyes.

It is God that the spiritual mirror would reflect the God whose image and likeness we are. That i what we are. There is nothing else. The person stand ing before the spiritual looking glass, the perso whose radiance and beauty are reflected there, i exactly what he appears to be. Otherwise, the Trut of him would not be true.

We know this with our minds. We know it in tellectually. We know it when we stop to think when a pertinent phrase captures our imaginatio or when a speaker of eloquence convinces us of it For how long do we know this Truth with ou hearts? If we could know this Truth always, w

would have no problems of health, personal relationships, or finances. We would experience, see, and feel nothing but the goodness of the people and the events that comprise our day, every day. We would see ourselves as we are in God's eyes, and be fully aware that we are sons of God.

Sometimes our awareness falls short of the reality. The stumbling block, for most of us, is our years' accumulations of negative thought habits. We are creatures steeped in a veritable tradition of outward appearances, trusting God until the first minor test. How utterly human we can be for beings entrusted with divinity!

We are more than a clod, but when the rains come we are tempted to surrender to our mind's avalanche and travel with it to the valley. We are tempted to give way, to slide back to the old way, to be familiar because it is familiar.

Tradition would inculcate the belief that man considers himself superior to his Source, that man is "spirit," therefore, must be "broken" if he is to be saved." On the other hand, we are told that man lacks proper regard for himself, that expressions of inferiority, differing in degree only with the individual, are the result of tradition's inculcation of guilt.

The Truth student knows Truth, as much of it as he can comprehend at his own particular stage of development. He knows that he is a spiritual being manifesting Spirit. He knows this with his mind. He feels at times that he actually knows it with his heart. A moment comes when the very knowing seems to want to slip away, and then he affirms with all the

faith at his command, conceivably (who has not don so?) to an extent that causes new tension.

A blind man unexpectedly regained his visio Blinded in his babyhood he had grown up sightles Suddenly, contrary to the predictions of medicin his sight returned.

"What was your biggest surprise upon being abl to see?" he was asked.

He replied, "There were three. First, I thoug that all people looked exactly alike; second, I b lieved that they were always smiling; and third, thought that everyone was short in stature."

He was then asked, "The return of your sig was, to an extent, disillusioning as far as people a concerned?"

He answered, "No, fundamentally people a what I always knew them to be. The difference b tween imagining and actually knowing how th look is a matter of external appearances only, an neither has much to do with what people really are.

External appearances! What else causes m mentary spiritual blindness but the world of appea ances, the inconsistent outer realm, the changeabl and chameleonlike domain of the seeming? Whe we lean towards external appearances by force wrong habit, thinking and remembering them, w are lending them substance and welcoming the into the sacred temple of reality.

The spiritual looking glass cannot reflect extern appearances because the unreal never can be re Stand before the glass weary, sick, and poor; a the image reflected back to us would be God's ima alone. God is the only reality. There is nothing else

"All well and good," one may say, "but the fact is that my head aches, my wallet is empty, my wardrobe is in pitiful condition, and I have had an argument with my best friend. Don't tell me that things are just lovely, for I know better."

"Are you satisfied with your present situation?"

"What do you mean 'satisfied'? Who could be satisfied in such a plight?"

"You long for the good. As a spur to that longing, how can your present state be considered other than good?"

Explored in the light of Truth, man is the son of God traveling ever upward to the Father. Although there may seem to be endless detours, whatever forces man sets in motion to train himself toward his good are good. The law of cause and effect is immutable. "As he [man] thinketh within himself, so is he."

Then what advantage does the Truth student have over one who has not yet recognized Truth? The Truth student learns to accept himself not as tradition would educate him, but as he is—the image of Spirit made manifest.

What is self-acceptance but the facet of faith that relaxes us in the knowledge that all things are working together for good. Inherent acceptance of ourselves as we are is the awareness that our progress cannot be compared with anyone else's; that it is right for only us. Which flower does the greater honor to the Father? The azalea or the hibiscus? Which fruit? The apple or the orange? Which better reflects the Father?

This is not to claim that such uncomfortable

facts as illness and poverty are not facts, or that we must resign ourselves to occasional excursions with them. This is to say that our real selves transcend the temporary, and that the negative results which our thinking has caused is our way of training ourselves from error and into Truth. The negative is a fact, not a reality.

Self-acceptance puts hope into our faith. It reassures us in the midst of even our most painful self-training. It says, " 'Let go and let God.' Surrender the I of you and take on the I AM of the Christ." It bids us be still. It asks us to know and to see. It tells us that our faith is strong, that it is focused on the one reality.

The spiritual looking glass exists. Then why do we fail to see it?

Ours is not failure in any sense. The quiet, cool pool of water is not to blame for its being a reflector. Nor are we; we are reflectors, too. We do not behold the looking glass because we are the looking glass. We are the mirror in which the Creator sees His own image.

Think of this! Think of it gently, lovingly, with your heart.

Could one of us, ever again, wonder who or what we are? Could one of us, ever again, wish to be other than we are, or refuse consciously or unconsciously to accept ourselves in whatever our stage or unfoldment?

Realizing our immense, almost incomprehensible privilege, there is no room in consciousness for even the memory of a backward glance. "And God said, Let us make man in our image, after our likeness:

and let them have dominion . . . over all the earth."

Health, personal relationships, or financial troubles cannot be lightly dismissed; they are facts. They are not reality for they belong to the earth over which we were created to have dominion. "And let them have dominion . . . over all the earth." Not "they *have* dominion," but "let them have dominion"; let man earn dominion by coming into a conscious realization of who and what he is.

When this is understood with the mind and felt with the heart, there will be no temptation to act a lesser part. Thoughts, the key to cause and effect, will be worthy of our divinity. Our prayers are really our thoughts. What we think, we are praying for. What we pray for, we receive.

The Truth student looks to God if he would know himself. He turns to the Christ within if he would learn the way. And the still small voice is heard to say, "This is my beloved Son." The son has accepted himself as the Father accepted him, beginningless, endless; the Father's image of Himself made incarnate. This is the son, you and I; immortal, radiant, and beautiful as the Father is beautiful.

To know this with the heart is self-acceptance. "Blessed are the pure in heart: for they shall see God."

The person who thought there could be any real conflict between science and religion must be very young in science or very ignorant of religion.
—JOSEPH HENRY

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The Christ light clears my inner vision, and I behold the good omnipotent.

Prosperity: The Christ substance supplies my every need, and I behold prosperity now manifest.

Healing: The Christ life cleanses my mind and body, and I see myself made well and strong.

INSTRUCTIONS—Embodied in our Christ or spiritual nature are twelve faculties or powers represented in the New Testament by the twelve apostles of Jesus. Spiritual development consists in unfolding these spiritual powers, one of which is the imagination, the ability to "image" or vision the perfection of the Christ indwelling.

What we see with the mind's eye is invariably expressed in outer conditions. It is essential, therefore, that we train ourselves to behold the good only. The statements for this month aid in bringing to our attention the practical value of imaging or seeing the Christ light, substance, and life at work in and through us.

In the inmost center of every man the indwelling Christ resides.

Would you meet your God in this sacred place? Then quietly enter this holy of holies in the name and through the power of Jesus Christ. Here reality reigns supreme. Neither doubt nor fear can enter. You will be conscious only of the great omnipresence of God, where the light, joy, peace, and satisfaction of His Spirit abide, where Truth reigns supreme.

In this realm, attention is given to concentrating the mind on Truth; the I AM, or inner entity is focalized on God's word until the inner meaning is realized, and man is aware of a spiritual uplift.

Persistent meditation on the Truth contained in the Word of God opens the mind to a greater inflow of Spirit. Then all words become quickening life and nourishing substance in both mind and body.

Your thinking Truth zealously and affirming it audibly will dissolve error in consciousness and at the same time reveal greater spiritual illumination. In this consciousness appropriate words of Truth. "Eat them," so to speak. Partake of that with which you form the spiritual substance and which will manifest itself in the Christ, or perfect body. Let "Christ be formed in you." Know that the Holy Spirit is filling your being with its illuminating, resurrecting power and that the all-knowing One shines in you as it did in Jesus and that you manifest greater spiritual understanding. Affirm:

The Christ light clears my inner vision, and I behold the good omnipotent.

We mold omnipresent substance with our minds and make from it all the things that our minds conceive. If we conceive lack and poverty we mold that. If we visualize with a bountiful eye we mold plenty from the ever-present substance. There is perhaps no step in spiritual unfoldment more important than the one we are taking here. We must learn to let go, to give up, to make room for the things we have prayed for and desired. This is called renunciation or elimination, sacrifice it may even seem to some people. It is simply the giving up and casting away of old beliefs that have put us where we are, and putting in their place new ideas.

Through faith in the overcoming power of Jesus Christ, the sense mind will be overcome and the spiritual mind brought into control of your life and affairs. The sense mind is filled with lacks and limitations; the spiritual mind knows only limitless abundance. You are linked with the universal spiritual mind through the Christ Mind. It is through the Christ Mind that all things come to you; it is the channel to the all-mind of the Father. Make the unity of wholeness with the Christ Mind. Hold that you are master with the Master, one with the all-providing substance and that your prosperity "runneth over." As you begin this process of unifying yourself consciously with the inner substance, it will begin to well up within you and to overflow into your affairs, so that you will be prosperous. Affirm:

The Christ substance supplies my every need and I behold prosperity now manifest.

Christ is the name of the God-Mind imaged in every one. When we identify ourselves with this image, we rise superior to the Adam man and become unified with the spiritual man. It is in the strength of the supermind that we can say to the man of flesh, "I will; be thou made clean." This is the decree of the Christ in you to your conscious mind and its visible body; it is the exercise of the authority given to every child of God. "Decree a thing, and it shall be established unto thee."

Through the power of the imagination we impress on the body the concepts of the mind.

A man can imagine that he has some evil condition of body or affairs, and through the imaging law build it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by one's mentally seeing the body as youthful. If you want to be healthy, do not imagine so vain a thing as decrepitude. Make your body perfect by seeing perfection in it. Transient patching up with lotions and external applications is foolish; the work must be an inner transformation. "Be ye transformed by the renewing of your mind."

As Christ the Son of God became manifest in Jesus so He becomes manifest in us when we follow Him in the regeneration. "The Spirit of him that raised up Jesus from the dead . . . shall give life also to your mortal bodies." Affirm:

The Christ life cleanses my mind and body, and I see myself made well and strong.

Integrity in Living

Let a man, an arrow, and an answer each go straight. Each is his own witness. God is judge.

AT ONE TIME I was fortunate in being able to spend several days in the California redwood forests. Towering into the sky, these magnificent grey-green pillars stand straight and strong. Some are more than thirty feet around the base and three hundred feet high. Standing under one of these giants one day looking up into its branches, surrounded by perfect peace and quiet, I felt as though I were in the aisle of an old cathedral. The sun's rays filtered through the tops of the redwoods like sunshine streaming through stained-glass windows, and there was an atmosphere of age-old peace and timeless tranquillity. My heart was filled with awe and reverence and with deep gratitude for the beauty of nature and for God's presence expressed through that beauty.

As I gazed upward at those trees so straight and strong, the word *integrity* came to my mind. As far as the eye could see through the green aisles there was not a crooked one, just row on row of straight green trees. Men and women who live lives of integrity are like those lovely trees; they surround themselves with an aura of strength, poise, and power.

In every well-regulated New Mexican household, it is said, there hangs by the fireside five ears of Indian corn. Each brightly colored, these ears

epresent the Indians' five (not four) "cardinal points," east, west, north, south, and *up*. Consciously or unconsciously men and women of integrity are putting to use in their lives the Indian's conception of the direction up. They are dependable, honest, and truth-loving.

However, a man may have integrity and still lose his way to the perfect goal. A man of my acquaintance has the reputation of never breaking his word, of always scrupulously living up to his agreements, but he is continually losing assistants with good brains and excellent abilities by his petty fault-finding and niggardliness. Another person I know has never been known to tell a lie and would not miss a church service for worlds, but he is intolerant of other races and creeds and is inclined toward self-righteousness. A worldly, self-centered, or prejudiced Christian fails in the achievement of any real good because he does not practice in his public and private relations what he preaches in his profession of faith. He may have his eyes fixed on a goal, but it cannot be *the* goal if he fails in these relationships. He may be looking "up," but he is doing so blindly.

The goal is this: the identification of the individual life and purpose with the eternal will and purpose of God, good. This is the only worth-while goal. "To this end have I been born, and to this end am I come into the world," said the Way-Shower, "that I should bear witness unto the truth." We too are witnesses to the truth, the great and eternal truth that man is created in the image of God and is here for the purpose of expressing more and more fully his divine sonship. To a child of God integrity means

a consecration to the working out of the will of God which, as Jesus taught, is the continuous uncovering to an ever greater extent of that kingdom of heaven which is within man and "at hand" and that permeates all space.

Returning to the redwoods and their message, we can say that in order to grow to such straight, strong heights they must have deep, wide, strong roots. One must not be so busy looking "up" that one fails to look "down" also. There are many people whose faith in beauty, love, wisdom, grandeur, and glory acting from above is unquenchable. Nothing is impossible to the power from on high, they firmly believe. Many escape to it in their higher moments and wistfully look through the fence at its alluring beauty. But after a while they "come down to earth" with little but their wistfulness to bring with them. What seems to be lacking in these cases is the realization that the only way in which the Spirit of good can express itself is through man or the consciousness of man. It needs also to be expressed as good just so soon as man turns to Him in faith.

There is a difference between a worldly Christian and a practical Christian. Jesus was the most practical man who ever lived, but He certainly was not worldly. He repudiated the claims of the world every day of His life, but He was practical enough to take with Him into His everyday life and that of His fellow men the understanding and influx of power that He gained from His quiet times on "the mountain" in communion with His Father.

Our higher moments of vision give us strength and enlightenment. But for what? If this insight is

o be of any real value it is essential that we use it n our everyday affairs. "Faith apart from works is lead." Vision without resultant action is too abstract. Integrity without love (if indeed there can be such a thing) is a cold, lifeless thing. "Love . . . is the fulfillment of the law." Successful living calls for both height and depth; for consecrated meditation and prayer as well as for enlightened activity as the result of the guidance and wisdom thus gained. Always love must be the motivating power. Love without integrity and divine wisdom may be too sentimental, possessive, selfish, binding, or narrow. Integrity without love may be too self-righteous, cold, hard, and without true vision. But love and integrity are an unbeatable team, each supplementing the other with divine strength and effectiveness.

"I count life just the stuff to try the soul's strength on," declared Robert Browning. Living a life and filling it with beauty and usefulness is quite a job and needs the courage and wisdom that come only from a realization of divine kinship, of divine backing and guidance. It needs an active faith that God knows, that God cares, and that God can and does help us to uncover our good, our everyday, practical good, and the good of those around us.

Henry Thoreau gives this excellent advice: "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them!" Deep roots and towering trees, power lines and ground wires, height and depth, faith in God's love and wisdom and this love and integrity expressed in everyday living—this is the only practical way of life.

Love is the great leveler. A tall, white oak was once felled in a storm. Its beauty seemed to be shattered, its graceful branches were no longer outlined against the sky, no longer did it cast its cool shadow over the ground beneath it. But this mighty oak fell across a stream, and now, many years later, it serves as a footbridge for laughing children on their way to school. It is a short cut for men going daily to their jobs; and it saves time for busy women hurrying to the corner grocery store. It is much more useful today than it ever was while it towered majestically against the sky. If it could talk, perhaps it would say something like this: "In the old days I was proud and stiff-necked, counting myself as quite a bit above my fellow trees and the human beings passing beneath my high-flung branches. But the storm came and pulled me down. I had no pride left and thought surely I was useless and dead. But wisdom threw me across this stream and taught me humility, and now I am in daily contact with men and women and children. I hear their laughter and sometimes their weeping. I help them save time. Now love uses me, and I am happy."

Integrity stooping to embrace love, and humility and love reaching up to the heights of integrity—so is a life lived according to God's plan and purpose. On the physical side this blending naturally tends toward temperate living. One cannot live according to the guidance of love and integrity and overindulge in any way. When your body desires something, stop and consider whether this desire comes from the real you. If it does not, turn to the strength and wisdom of your indwelling Christ and you will be raised

bove it. Gradually the desire for any unwise indulgence will leave you never to return. Are you living sanely within your income, using your God-given wisdom and discretion? Someone has said that "it isn't so hard to live on a small salary if you don't spend too much money in trying to keep it a secret!" Trying to "keep up with the Joneses" is not integrity in living. This integrity calls for wise expenditures, and you must know that abundant supply for all good, worth-while things flows uninterruptedly through you from Spirit substance, the source of all good. To paraphrase, "be wise, and let who will be extravagant."

If you are tempted mentally or spiritually to "conform to this world," to acquiesce weakly in something that is not quite honest or kind or loving according to the Christ standard, claim your God-given integrity and the temptation will leave you. You will be guided aright. A good habit to acquire is to ask yourself: "Is it honorable? Is it kind? Is it constructive, making for a better world?" You may trust your indwelling Christ to tell you the right answer. The energy of thought and action that might have been wasted in the wrong direction will be diverted into the right channel: into building foundations under those "air castles" of yours, into establishing good habits of thinking and living and being, into making of this a better and more peaceful world.

For He "hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."—*Kathleen W. Welch*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 5, 1957

UNITY SUBJECT—*Divine Help in Our Continuing Effort.*

INTERNATIONAL SUBJECT—*God's Judgment and Grace.*—Gen. 1:27, 28; 6:5-8; 8:20-22.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

5. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

7. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them.

8. But Noah found favor in the eyes of Jehovah.

20. And Noah builded an altar unto Jehovah, and

ok of every clean beast, and of every clean bird, and of-
red burnt-offerings on the altar.

21. And Jehovah smelled the sweet savor; and Jehovah
id in his heart, I will not again curse the ground any
ore for man's sake, for that the imagination of man's
art is evil from his youth; neither will I again smite any
ore everything living, as I have done.

22. While the earth remaineth, seedtime and harvest,
d cold and heat, and summer and winter, and day and
ght shall not cease.

GOLDEN TEXT—*Let the wicked forsake his way,*
d the unrighteous man his thoughts; and let him
turn unto Jehovah, and he will have mercy upon
m; and to our God, for he will abundantly
rdon.—Isa. 55:7.

SILENT PRAYER—*Divine wisdom moves in my*
ind as discernment, intuition, and understanding.

Throughout the Old and the New Testament the
ea of a covenant between God and man persists.
n its own strength the race is unable to attain to the
erfection that it feels itself destined to attain, a
erfection existing in the ideal Son-of-God man. We
herefore seek the reinforcement of the divine to
nable us as individuals and as a race of aspiring men
nd women to reach the goal of our desire.

When we open our mind to the inspiration of
ivine wisdom we incur the responsibility of acting
n the inspiration that we receive, of living by the
earest light that we have. We ask for light that
e may use it habitually to walk with confidence
nd certainty in the way of life. We covenant with
od to obey as God covenants with us to reveal to
s the truth that we need to know. The relation of

man to the Divine Spirit has a dual aspect: a givi
of the law on the one hand and an observance of
on the other. As we obey we find life easier to li
As we disobey we find ourselves overwhelmed
the negative conditions that result from disobedien
The story of the Flood is a valuable lesson to
in the light of certain facts in our lives and affa
as well as in our minds and bodies.

The powers of perception, reason, and reflecti
make of us free agents. We can and do choose o
own course or, failing to choose, we drift with t
ebb tide of the race thought and are lost in it. As t
earth is three fourths water and one fourth land,
the race mind is more negative than constructive. W
reverse this ratio only by aligning ourselves with t
divine and expressing faithfully the leading that
gives us. If we allow negative thoughts or impuls
to drown our better nature we find ourselves helpl
in their flood tide. If we lift ourselves above them
relying on the original spark of divinity in our bei
we are able to survive until negations are assuag
and we stand once more on the solid ground of co
structive Truth.

The picture of God's repenting of having ma
the earth cannot be taken as a literal statement
fact. It is a symbolical representation of the incide
of catastrophies in the natural world. It can be a
plied also to the inner world of spiritual cause a
effect, where the connection between the two is n
clear. The reason given for God's having repent
of making the world is man's failures to keep the
vine law. He is therefore to be ruthlessly destroy
and with him the beasts, the creeping things, a

he birds are to be wiped out. These forms of life re altogether innocent of blame in connection with he failure of mankind to keep the divine law, but ecause they can never rise above the animal conciousness they are to be destroyed. The perpetuaion of the animal consciousness is not the aim of ivine law. Something higher, something capable of eveloping Godward is the divine intention.

When "man became a living soul" he became apable of spiritual development. Unless he fulfills his high destiny his life is a meaningless waste of rimal energy, and he is not really alive in the sense hat he is keeping the law of life. That law is not perative at the "sea level" of mere animal existence. t applies to the climb toward the mountain heights f spiritual awareness and experience. It implies bedience to the urge to rise higher, to stand firmly n the rock of Truth, to be rather than to feel or njoy. Awareness is feeling, but it is also conviction, ertainty of faith, assurance of principle.

We can be as sure of the spiritual truths underying life as we are of the sun's shining to form the ainbow in the clouds. The rainbow is a sign that the hower is over and the sun is out again. Spiritual ruth is also refracted through the mists of negation hat tend to shroud our understanding in the darkess of ignorance.

We are not to allow ourselves to be submerged y negative thoughts and circumstances. As we bring ivine power and divine love to bear on these things hey are altered to a state of lesser density, as ice is hanged to water and water to mist under the rays of he sun.

The sweet savor of clean living that we offe up to God is a token of eternal life, as it is a fore taste of it here and now. The animal consciousnes need not be unclean. It is cleansed by immersion i spiritual consciousness. In the "bow in the cloud" w see the promise of the progressive regeneration o all life.

QUESTIONS

1. When we seek the reinforcement of the divine what responsibility do we incur?
2. What is our part of the divine covenant?
3. In what way is the lesson of the Flood valuable to us?
4. How can we become constructive rather than negative in our attitude toward life?
5. With respect to mankind what is the aim of the divine law?

Lesson 6, May 12, 1957

UNITY SUBJECT—*The Patience of Faith.*

INTERNATIONAL SUBJECT—*Responding to God Call.*—Gen. 12:1-3; 17:1-9.

1. Now Jehovah said unto Abram, Get thee o of thy country, and from thy kindred, and from thy f ther's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I wi bless thee, and make thy name great; and be thou a blessin

3. And I will bless them that bless thee, and him th curseth thee will I curse: and in thee shall all the famili of the earth be blessed.

1. And when Abram was ninety years old and nin Jehovah appeared to Abram, and said unto him, I am G Almighty; walk before me, and be thou perfect.

2. And I will make my covenant between me and th

nd will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with im, saying,

4. As for me, behold, my covenant is with thee, and ıou shalt be the father of a multitude of nations.

5. Neither shall thy name any more be called Abram, ut thy name shall be Abraham; for the father of a multi- ıde of nations have I made thee.

6. And I will make thee exceeding fruitful, and I will ıake nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and ıee and thy seed after thee throughout their generations or an everlasting covenant, to be a God unto thee and to ıy seed after thee.

8. And I will give unto thee, and to thy seed after thee, ıe land of thy sojournings, all the land of Canaan, for n everlasting possession; and I will be their God.

9. And God said unto Abraham, And as for thee, ıou shalt keep my covenant, thou, and thy seed after thee ıroughout their generations.

GOLDEN TEXT—

Show me thy ways, O Jehovah;
Teach me thy paths.

—Psalms 25:4.

SILENT PRAYER—*Unwavering faith gives me pa- ience to await the working out of the divine law nto manifestation.*

To the race mind the story of Abraham is that of man whom God chose arbitrarily, singling him ut as the recipient of special blessings and making im such promises as no other man up till that time ad ever received. The truth is that to receive the romised blessings Abraham had to meet certain defi- ite requirements. The first recorded promise, made o him when he was seventy-five years of age, was

in part: "I will bless thee . . . and be thou a bless ing." According to today's lesson, twenty-four year later Abraham was told: "I am God Almighty; wall before me, and be thou perfect." Obeying thes commands qualified him to become a party to a di vine covenant under which he would be "the fathe of a multitude of nations."

To be a blessing is to lose sight of selfish mo tives and self-seeking states of mind and act con structively and objectively for the common welfare To walk before God and be perfect is an under taking that calls for unflagging faith. Perfection i gained first in the realm of faith. For a quarter o a century Abraham believed that he and Sara would have a son and that this son would hol fast his father's faith in the one God and pass i on to the generation following him. If the promis of a son was long in being fulfilled, the promise o a multitude of nations as Abraham's descendant was immeasurably longer; but both were fulfilled

To believe in God is the only right course. Abra ham "believed in Jehovah; and he reckoned it to hir for righteousness." It is right for us to believe tha the highest ideal of which we can conceive is not to high to be true and attainable. However impossibl it may seem, its attainment is made possible throug faith followed up with works. Not only was Abra ham to be perfect; he was to "walk before" God that is, make his life conform to divine law.

An unflagging walk with God enables us to brin our covenant with the divine out of the future tens into the present. God said to Abraham, "I will mak my covenant between me and thee," but later whe

God talked with him" He said. "Behold, my covenant is with thee . . . for the father of a multitude of nations have I made thee." Perfected faith brings quick fulfillment in the ideal, and this fulfillment we are to claim.

Faith gives the long-range view, allowing us to identify ourselves with the future as well as with the past and the present. It takes two to make a covenant or a contract, and this covenant was to remain in force forever, be an "everlasting covenant." This stipulation presupposed an everlasting persistence in faith, since the covenant was given only when faith was made perfect. It would cease with the failure of faith, for such failure would nullify its provisions.

Through faith Abraham made a new name for himself. He brought his faith in God into the multitude of his manifested thoughts and acts. Through faithful obedience to the urge of the Spirit we also gradually develop communication with the superconscious mind and come in contact with the reality of the power of the invisible realms.

The keeping of a covenant or a promise requires on our part more than a new name and the assurance of an eternal heritage. Substance is necessary to its proper expression. Therefore "all the land of Canaan, for an everlasting possession" is given on condition that Abraham's descendants hold to Jehovah as God. When our consciousness includes divine substance we are not restricted.

A further requirement of our covenant with the divine is circumcision. To us this means what it meant to Paul, who wrote that "circumcision is that

of the heart, in the spirit not in the letter." We a
to keep our hearts with all diligence; to live clea
upright, unselfish, devoted lives. To do this is
keep the law of life, the covenant with God, a
as we do so we inherit the blessings that inhere
the divine law. By patient faithfulness we enter t
borders of God consciousness and become qualifi
to covenant with God or undertake to enter in
eternal life through the medium of the divine.

QUESTIONS

1. What requirements did Abraham have to meet before God could covenant with him?
2. What faculty first reaches perfection of expression?
3. How do we make our covenant with the divine a present working arrangement?
4. Does substance have a part in the keeping of a covenant?
5. What is circumcision of the heart? How do we observe it?

Lesson 7, May 19, 1957

UNITY SUBJECT—*The Prayer of Faith and Wisdo*

INTERNATIONAL SUBJECT—*Praying in an E World.*—Gen. 18:20-33; 19:29.

20. And Jehovah said, Because the cry of Sodom a Gomorrah is great, and because their sin is very grievo

21. I will go down now, and see whether they ha done altogether according to the cry of it, which is co unto me; and if not, I will know.

22. And the men turned from thence, and went ward Sodom: but Abraham stood yet before Jehovah.

23. And Abraham drew near, and said, Wilt thou c sume the righteous with the wicked?

24. Peradventure there are fifty righteous within the ty: wilt thou consume and not spare the place for the fty righteous that are therein?

25. That be far from thee to do after this manner, to ay the righteous with the wicked, that so the righteous hould be as the wicked; that be far from thee: shall not he Judge of all the earth do right?

26. And Jehovah said, If I find in Sodom fifty right- ous within the city, then I will spare all the place for heir sake.

27. And Abraham answered and said, Behold now, have taken upon me to speak unto the Lord, who am but ust and ashes:

28. Peradventure there shall lack five of the fifty right- ous: wilt thou destroy all the city for lack of five? And e said, I will not destroy it, if I find there forty and five.

29. And he spake unto him yet again, and said, Per- dventure there shall be forty found there. And he said, will not do it for the forty's sake.

30. And he said, Oh let not the Lord be angry, and will speak: peradventure there shall thirty be found here. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me o speak unto the Lord: peradventure there shall be twenty ound there. And he said, I will not destroy it for the wenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the en's sake.

33. And Jehovah went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.

29. And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he over- threw the cities in which Lot dwelt.

GOLDEN TEXT—

Arise, O God, judge the earth;
For thou shalt inherit all the nations.
—Psalms 82:8.

SILENT PRAYER—*We know how to pray as w ought; for the faith and wisdom of Spirit enlighte us.*

Students of prayer sometimes debate whether i is well to pray for specific ends or to ask that th divine will be done in all things and leave infinit wisdom and power to express that will. Since al wisdom and knowledge is found in the Infinite, th Father knows what we need before we ask. All tha we need then is to realize that our good is alread prepared for us and that our acknowledgment o it as now present brings it into expression.

The lesson for today supports the wisdom of th latter view. Abraham prayed that Sodom be spare in order that the righteous persons in it might no perish with the wicked. Sodom was destroyed, bu the righteous in it were not. The saving of th righteous was the desire of Abraham's heart. Tha desire was granted but not in the way that he ha thought necessary or that he had planned. Specifi prayer may be wise or unwise. The answer in thi case was wiser than the prayer.

We too may be misled into thinking that goo and evil are inseparable in the world and that bot should be left "until the harvest." The harvest how ever is not death, as has been supposed. The fiel of life is "white already unto harvest," and now the time to gather in the good through concentrate

ffort to realize that good only and to burn up the ense consciousness (the chaff) with the unquenchble fire of spiritual zeal for Truth. Therefore while nan may feel that he has in him enough good to edeem the evil, even though the good may occupy ut a small part of his thoughts, he is not justified n continuing in a mixed consciousness.

The picture of Abraham pleading with God to lo the right thing would be a childish conception f taken literally. As a symbol of the efficacy of peristent, persevering prayer it expresses the same hought as that Jesus voiced in the parable of the njust judge. Faith strikes a bargain with Divine Mind by and through its unfailingness. The parable of the unjust judge ends with the question "When he Son of man cometh, shall he find faith on the earth?" Faith is necessary to perseverance, and perseverance is necessary to realization. In its universal aspect faith touches Divine Mind and opens the channel for demonstration.

To affirm that all is good and in the next breath admit that error must be wiped out unconditionally requires understanding of the truth of good and the untruth of error. In the 11th chapter of Matthew we find Jesus comparing the reaction that would have taken place in Sodom if equally mighty works had been done there. "But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you."

In the 8th chapter of Romans Paul writes that "he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God." The

Christ Mind searches the heart; it is the mind of th Spirit and its intercessions are according to the wi of God, because it carries out that will. The Chris Mind brings fufillment, and its expression is perfec

Mighty works of healing and mighty demon strations of Truth through answered prayer cannc be made in the sense consciousness. Therefore th sooner we wipe out the error that finds expressio through sense consciousness and accept the divin law of our daily living and being the sooner w shall enter the kingdom of heaven through the doo of the Christ or redeemed I AM.

To turn our backs resolutely on all sense though requires a high degree of faith and the habit o constant prayer. The race thought lays firm hol on man's mind, but spiritual thought has power t displace it. To do so, spiritual thought must be faith fully held, and not as an occasional alternative t sense thought.

Unselfishness is one of the conditions of effectua prayer. In intercessory prayer the self is in abeyance No one can realize the full measure of answere prayer until he becomes unselfish, for unselfishnes is man's expression of the universal Spirit throug which fulfillment comes.

The highest prayer that anyone makes in hi own behalf is the prayer for understanding, whic enables him to know himself and what he shoul pray for.

"I prayed, and understanding was given me:
I called upon God, and there came to me a spiri
of wisdom."

In learning to pray as we ought our one-way prayer

re left behind among the forgotten efforts of the ast as part of our training in patience. God speaks o us in the answer to believing prayer.

QUESTIONS

1. Is it wise to pray for specific ends unless we understand the desires of our own heart?
2. How can we separate the good from the evil constructively?
3. Why is persevering prayer effectual?
4. What mind in us aligns our prayers with the divine will?
5. Why is unselfishness essential to true prayer?
6. What is the highest prayer one can make for oneself?

Lesson 8, May 26, 1957

UNITY SUBJECT—*Nonresistance and Peace.*

INTERNATIONAL SUBJECT—*A Man of Peace in a World of Strife.*—Gen. 26:17-29.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name

of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

26. Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host.

27. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw plainly that Jehovah was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee,

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of Jehovah.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I am willing to yield my man-made rights in order to keep my peace of mind.*

Appeasement or sacrifice for the sake of keeping at peace is not regarded with favor today. Nevertheless it is worth considering for the light it throws on spiritual strength.

Among the patriarchs Isaac has never been rated high in achievement. Viewed superficially, he seems to have chosen the easy course of conciliation, avoiding all controversy in a land where the heathen

ere numerous and well established, that he might e the quiet, meditative life of a dreamer. Asked Abimelech to leave the neighborhood, he com- ied without argument or protest. Of itself such nduct is proof of the possession of spiritual re- rves, for sense consciousness naturally leads the e who is "much mightier" than his neighbors to ld his own with them and let them do the going someone must go. Isaac's might was spiritual its origin, for he chose to concede all that bimelech and the herdsmen of Gerar demanded ther than try to gain his way by force. To make ree successive moves from one place to another uld not have been easy, but he kept peace with em by allowing them to have their way in full. hen they wished to make a pact with him he mplied again.

The wells that Isaac's servants dug represent the ward sources of life that are opened up by joy. aac's servants represent the spiritual thoughts that e in charge of the inner forces that are represented us by the animals. Through spiritual thinking ese forces can be elevated to a like basis of ex- ression. However, the energy and vigor that is ained in conscious contact with Spirit is claimed at nce by sense desire, for use in strengthening sense stead of developing the spiritual nature. The name sek signifies "contention," and rather than hold e well at the cost of strife and possible bloodshed saac relinquished to the herdsmen of Gerar the ork of his own men. Contention is well abandoned t any cost by those who wish to develop spiritual rength. Where contention exists joy is an impossi-

bility, for joy is the accompaniment of peace and harmony.

The second well (Sitnah) signifies "strife," "hatred," "enemy," "adversary." In these also joy has no part, therefore, it is well to remove from them completely. The striving for supremacy that takes place between the higher and the lower nature of the individual at a certain phase of his unfoldment is well symbolized by the strife over the first two wells that Isaac surrendered.

Inner strife we overcome not by changing the ground of our spiritual faith or convictions but by changing our attitude toward the struggle. When we understand the nature of it we are better able to overcome in ourselves the spirit of contention, of anger, and of hatred, and to look for what is good and constructive in the experience. So Isaac made a third move and his servants dug the third well to which no one contested his right. Its name Rehoboth, means "broad places; enlargements," and signifies an expansion of thought. "Jehovah hath made room for us, and we shall be fruitful in the land."

When we reach the conviction that whatever comes to us comes by divine appointment and that its purpose will be realized in our eventual good, we are ready for a still higher realization, a deeper understanding. From Rehoboth Isaac went up to Beersheba. This is the name of still another well, dug by Abraham, and meaning "well of the oath" or "well of fulfillment." The covenant made in Beersheba between Abraham and Abimelech denotes the establishing of a right relation in consciousness be-

een the spiritual and the seemingly material. The ter man must have his place until such time as e spiritual shall have reached the degree of unldment wherein it can transmute the physical into iritual thought and manifestation. "Jehovah apared unto him the same night." In the transmutg process we see God at work, and in this realizaon we find a most profound joy. "There Isaac's rvants digged a well."

Joy is not immediately confined to the realm of irit. The unregenerate will seeks it out in order to ake sure of holding its own. Abimelech, Ahuzzath, d Phicol made a covenant with Isaac because they w plainly that Jehovah was with him. Sense conciousness leads men to seek joy, but in ways that use it to elude them except for fleeting moments. saac sent them away, and they departed from him peace."

QUESTIONS

1. Does it take spiritual strength to yield one's point in order to keep the peace?
2. What is represented by the wells that Isaac's servants dug?
3. Are strife and contention justifiable in order to gain our point?
4. How is inner strife overcome?
5. What is outpictured in the statement "Jehovah appeared unto him the same night"?
6. What in this lesson shows that joy eludes the one who is in sense consciousness?

Religion is an emotion, an inspiration, a feeling of the Infinite.—BURROUGHS

Silent UNITY

The Christ light clears my inner vision and I behold the good omnipotent.

The Society of Silent Unity, founded more than sixt years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need help

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Is My Refuge

OD HAS BEEN VERY good to me. I have the vigor d carriage of middle age, and I negotiate our ock-long breezeway like a freshly-fueled diesel otor (so my friends say).

I owe to Unity through the years my growth in ith as a healing and sustaining power. My medita- ns and affirmations have built up my resistance to ery form of weakness. At 82 I have learned to e joyously.—*Mrs. M.S.M., Indiana.*

VEN AS YOUR LETTER was on the way to me a rain- w appeared in the sky and I knew our problems ould be answered.

I had written you for prayers regarding my hus- nd's position and shortly afterward help came in e form of a suggestion as to a possible opening another department. My husband went for an terview and based on his past record was accepted mediately. He is so contented in his new work, d the men with whom he is associated are so greeable that we are both very happy and grateful.

In one of your recent publications you asked

people to tell what Silent Unity meant to them. Fo me it is a spiritual vitamin. I belong to a church an attend regularly, but Unity supplies that somethin extra. Thank you and God bless you in all you good works.—*Mrs. B.B., New Hampshire.*

I Will Come and Heal

I WANT TO TELL YOU of the results of prayer. Ov a year ago my husband was stricken with cancer o the lung. X-rays read and confirmed by four di ferent doctors, including a prominent roentgenolo gist of Cleveland, pronounced it cancer and d scribed the course it would follow. My husband wa given from three to six months to live. He wa having severe hemorrhages.

Silent Unity was asked for prayers. Also, mem bers of the family, who are Unity students, wer praying for his healing. Suddenly the hemorrhag stopped and a sense of great peace came over m My fear was gone.

I asked his doctor for another X-ray, knowin that it would show clear. It did! The doctor wa amazed, and was greatly disturbed, thinking the had made a grave mistake. But since the cancer ha followed the prescribed course, that could hardly b the case. I told the doctor that divine power ha taken over and prayer had been answered. He agree that a miracle had occurred. The doctors on th case are still talking about it.

Truly a new heaven and a new earth have bee opened to me. May God bless your work in sprea ing the Truth message to all the world.—*E.I., Ohi*

UNITY CENTERS AND CLASSES

ollowing ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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ora—Albert Ransford, 25 N 2d
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Hills—Ruth Rae, 200 S Canon
k—Joseph & Mildred Haggerty, Cordova
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NEW YORK

—Marian Hoagland, YWCA
—Lillian Matthews, Statler Hotel
g—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Tennis
6 Burns
Neck—Emma Jean Sartori, Com-
ty church
—Howard Bradford, 436 N Geneva
ok—Stella Wrenn, 451 Sunrise
ochelle—Ethel Nickelsen, YMCA
Division
ork—Georgiana Tree West, 1 W
Crichton Boatwright, 57 Park ave;
hine Siemon, 400 E 59; Stella
n, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Janet Hol-
2523 7th ave
ter—Elise Rosenburg, 55 Prince
tady—Marian Hoagland, 6 Ferry
ig—Adele Woodruff, 112 Downing
se—Howard Bradford, 110 Onon-
A
Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

lle—Velma Hoffman, 430 McDowell

OHIO

—Wm Fischer, 1075 W Market
—Fred Beale, 2508 Market N
nati—Erna E Wissman, 2853
son rd; Millie Leslie, 18 W 9
and—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic tem-
3615 Euclid
bus—Joe Jones, 50 West 5th ave
—Ethel Crouch, 1008 Grand ave
ton—Unity, 117 Ross

Mansfield—Carol Whipple, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Thomas Coates, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N. Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Rose Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Rosa Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, Helen Steigler, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindsa, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria
Vancouver—Herbert Hunt, 1557 W B way
Winnipeg—Dorothy Lundgren, 360 Y

ENGLAND

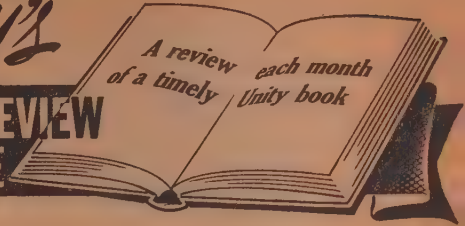
Easington Village—Thomas Merri 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikkin Penrhyn rd
London—Ruth Hacking, 6 Stanhope race, W 2
Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Du

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—U 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godes Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakoski, land; Shigeharu Uchida, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Unity's BOOK REVIEW PAGE



Jesus Christ Heals

BY CHARLES FILLMORE

This book shows that Jesus' healing methods were
ed on universal mental and spiritual laws. Mr. Fill-
e tells us that anyone who obeys these laws can
ore perfect health in himself and teach others how
too can be healed.

As cofounder of Unity, Charles Fillmore taught
perfect heath is natural and that the work of
spiritual healer is to restore this perfect health.
In *Jesus Christ Heals* he explains that to understand
essence of healing we must make mental law, not
sical appearances, the basis of every calculation.
law in regard to the restoration of health is based
the realization of God as abiding health and sub-
nce.

The twelve chapters of this book give vital help
n all phases of spiritual healing. Powerful state-
nts in most chapters help the reader grasp the central
as in each chapter. Question helps and an index aid
se who wish to make effective use of this book.

(*Jesus Christ Heals* is priced at $1 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again
	Be!
	Doctor Houston Speaking
	Favorite Unity Radio Talks
	God a Present Help
	God Is the Answer — *Dutch, English*
	Great Physician, The
	How I Used Truth — *German, English*
	How to Let God Help You
	Lessons in Truth — *English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch*
	More Wonderful You, A
	Myrtle Fillmore's Healing Letters
	New Ways to Solve Old Problems
	Peace Begins at Home
	Practical Christianity for You
	Prove Me Now
	Special Methods for Attaining Spiritual Mastery
	Story of Unity, The
	Things to Be Remembered
	Whatsoever Ye Shall Ask
For Healing	Christian Healing — *German, English*
	Divine Remedies
	Jesus Christ Heals
	Truth Ideas of an M.D. — *Italian, German, English*
	You Can Be Healed — *Swedish, English*
For the Home	Unity Vegetarian Cookbook
	You and Your Child — *French, English*
For Prosperity	Both Riches and Honor — *French, English*
	Prayer in the Market Place
	Prosperity
	Prosperity's Ten Commandments
	Working with God
For Inspiration	Best-Loved Unity Poems
	Be of Good Courage
	Household of Faith, The
	Lovingly in the Hands of the Father
	Mightier than Circumstance
	Prayer Changes Things
	Sunlit Way, The
For Devotion	Effectual Prayer
	Holy Bible, American Standard Version
	Keep a True Lent
For Advanced Study	Atom-Smashing Power of Mind
	Christ Enthroned in Man
	Have We Lived Before?
	Know Thyself
	Let There Be Light
	Metaphysical Bible Dictionary
	Mysteries of Genesis
	Mysteries of John
	Selected Studies
	Talks on Truth
	Teach Us to Pray — *French, English*
	Twelve Powers of Man, The
	What Are You?
For Children	Adventures of the Seven Spartans
	Barky's New Home
	Barky and His Friends
	Crybaby Kangaroo
	Jet's Adventures
	Jet and the New Country
	Jet's Choice

NEWS from UNITY

ning Next Month Unity

ave you ever wished you d see yourself as other ple see you? Your next e of UNITY will contain article entitled "Judge nteous Judgment," in h Bessie Caughrean sug- s how you can arrive at ue picture of yourself. ne explains that the qual- we see in others provide rong clue . . . "We are rors to one another and thus able to change our- es, if we so desire, by be- ing conscious of our gments and asking our- es, 'Why did I say or k that?' "

he author shows how we improve ourselves and relations with others by ging righteous judgment. also shows the personal onsibility each person has working to rid the world war, panic, hate, unemployment, poverty, sickness, and many other ills.

This article's well-organized ideas for overcoming personal limitations and improving your whole environment will help you to express more of the Christ in you.

New Five-Cent Pamphlet

Weekly Unity recently published a provocative article by James A. Decker entitled "God's Ideas Are Yours," which gave inspiration and help to many readers. It has been republished in pamphlet form in order to spread its valuable prosperity message to more people.

If you would like to have one or more copies in this convenient form for your own use and to hand to your friends, they may be obtained now from Unity headquarters for five cents a copy. Ask for a free list of other five-cent Unity pamphlets available.

Help Us to Serve You Better

Does your letter to Unity include a prayer request or report to Silent Unity? If so please write that request on a separate sheet of paper with your complete name and address. You thus enable two departments to handle your letter at the same time. Thank you.

Selections from You

Among the interesting fiction stories, articles, pictures and hobby pages in this month's issue of *You* magazine are these excellent selections:

"Time Trial," by Jay Worthington—A thrilling sports story illustrating the power of faith. It concerns Glen Parker, track star of Ryndale High, upon whom all hope of beating Dobbstown High in the District Meet rests.

"Making Prayer Practical," by Marcia Wheeling—This interesting article was given as a talk during last year's Youth of Unity Conference. It stresses the importance of building a strong foundation of faith, using prayer constantly, and making "our very existence a living prayer."

The May issue will a
include the third chapter
The Story of Unity entit
"Truth Comes to Myrtle F
more."

You is planned with an
to the tastes and needs
teen-agers today. A ye
subscription is priced at o
$1.

Unity Sunday-School Material

Do you know that Un
has Sunday-school suppl
for all age groups, prepa
by persons who are activ
engaged in Sunday-sch
work? A special departm
is maintained at Unity he
quarters to answer any qu
tions you may have about
material available and how
use it to the best advanta

Unity publishes a catalog
that lists and describes all
the Unity Sunday-school su
plies and gives details of t
advisory service. To obtain
copy of this catalogue a
further information abo
Unity's Sunday-school ma
rial, write to the Sund
School Department, Un
School of Christianity, Le
Summit, Missouri. (When
dering the graded lessons
other Sunday-school materi
please state the ages of t
group for which it is
tended.)

eting Booklets Fit Special Needs

OR BIRTHDAYS—If want to give an inex- ive birthday gift that make a friend's life ier, your problem is ed! Unity Birthday Greet- Booklets bring impor- inspirational messages will be valued more than expensive gift.

our Birthday Promise em- sizes the good that each year holds, with nine in- ing meditations based on popular poem "This Is Year," by Russell A. np. Its theme of future mise is symbolized by the -color picture of a rain- on its cover.

God Bless Your Birthday ies your blessings to your nds in the stirring words welve prose selections and en inspiring poems. Its er is a full-color photo- ph of a blue bird among ht blossoms.

A HEALTH MESSAGE— d the special booklet *God My Health* in place of a -well card. Its message of h will help those in need health to be made whole in. It contains articles of ling by Charles, Myrtle, l Lowell Fillmore. Fea- ed prominently is *The yer of Faith,* by Hannah More Kohaus, one of the best-known pieces of writing ever published by Unity. The beautiful full-color cover shows a flower garden in bloom.

Your friends will welcome these booklets, which are priced at ten cents a copy, or twelve for $1. A suitable mailing envelope is included for each booklet.

May Term of Unity Training School

Unity Village is humming with activity in preparation for the May term of the Unity Training School, which will be held from May 13 to June 7. Anyone who is interested in the teachings of Unity may attend these classes conducted by excellent teachers from Unity headquarters and from Unity centers all over the world.

Besides many wonderful opportunities for study, the Training School offers time for rest and recreation on the beautiful grounds of Unity Village. For a prospectus containing complete information about accommodations and class schedules, or to make your reservation, write to the Registrar, Unity Training School, in care of Unity School of Christianity at Lee's Summit, Missouri.

It's Weekly Unity's *Birthday!*

The first issue of *Weekly Unity* was published on May 15, 1909, forty-eight years ago this month. It met the need for a weekly representative of Unity headquarters with four pages of news of Unity activities.

During the past forty-eight years, *Weekly Unity* has kept pace with the growth of the Unity movement by expanding in size, purpose, and circulation. Today we find it has eight pages that bring many thousands of Unity friends the news from Unity headquarters and many special features, which include: A message from Silent Unity, articles by leading Truth writers, Lowell Fillmore's column "Things to Be Remembered," true accounts of answered prayer, Bible interpretations, and inspiring poems.

Weekly Unity makes such a clear presentation of the Unity teachings that beginners can readily catch its inspiration.

If you do not have this magazine yourself, why not supplement your Truth reading with the encouraging and challenging messages it offers each week. If you already receive it, perhaps you would like to join the many Un friends who are honori *Weekly Unity's* birthday t month by helping it to rea more persons.

Weekly Unity is priced only $1 for a year's subscr tion, which includes fifty-t inspiring issues.

Where Unity Friends Get Together

Few things in life co pare to the satisfaction t comes to us from the sha companionship of peo working toward a comm goal.

At more than 250 Un centers, Unity friends a students are meeting togeth and finding the way to richer, freer, happier life.

Why not visit your lo Unity center soon and join the activities of the ma friendly, happy people w attend the devotional a healing services, the Sund school classes, and the stu groups.

Consult your telephone rectory for the location of Unity center in your vicin or write directly to Un School of Christianity, Le Summit, Missouri for the cation of the center neat you. Be sure to make pl to visit your Unity cen soon.

A BIT OF WHIMSEY FOR THE YOUNG IN HEART

This month *Wee Wisdom* has a charmingly whimsical story to tell—all about a house with personality plus! In "The Happy House," Frances Forbes Heyn tells about a neat little house whose only desire is that a happy family will come to live in it. The little house seems to go unheeded as people hurry to and from their work. After wishing and hoping with all its might, some exciting things began to happen. You will enjoy reading this delightful story to a child this month.

Children often recognize possibilities adults have overlooked. This is the case in a two-part serial entitled "Crooked-Street Club" that begins in the May *Wee Wisdom*. In it, Olive Rambo Cook tells how a group of children inaugurate a campaign for transforming the city slump into a place of beauty.

Wee Wisdom is the answer to a double challenge. It meets the requirements of parents who wish to provide for their children's welfare and guidance. At the same time, it satisfies the demands of children by offering just what a child hopes to find in his favorite magazine: the best in stories, poems, projects, and wonderful features and departments.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Wanted: Women over 45"

The events that led up to the appearance of this want ad in a Hollywood newspaper make an interesting true story. You will find a full account of it, told by Juliette Laine, in the May issue of *Good Business.* This occurred in Hollywood, but it could have happened in your town.

The story begins when Genevieve Hanner retired from her career as a portrait painter and proceeded to launch the most interesting and rewarding project of her life.

"The project got its start when the newly-retired Mrs. Hanner looked up some old and long-neglected women friends. She soon learned that many of these, formerly affluent and socially prominent, were now widowed and in dire circumstances. Courageously they had sought work—any kind, anywhere, but for women in their fifties there was no work."

Mrs. Hanner knew that regardless of appearances, God had a plan for these women who were over forty-five. By following His direction she provided profitable employment for them and a successful undertaking was born.

Good Business introduces men and women who practice the Truth they know in all kinds of work. Acquaint yourself with the many helpful and inspiring articles and features of this monthly magazine which is priced at only $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Mother's Day Is May 12

These Unity publications are especially suitable for your Mother's Day gift selections:

Magazines

Daily Word—a one-page prayer, lesson, and Bible quotation for each day of the month, plus short articles and inspiring poems. $1 for twelve issues.

Weekly Unity—a weekly messenger of Truth offering uplifting articles, poems, a "Things To Be Remembered" column by Lowell Fillmore (President of Unity School), Bible lessons, and other helpful features. $1 for fifty-two issues.

Unity—the magazine you are now enjoying. Another will like it, too. $1 for twelve issues.

Books

How to Let God Help You and *Myrtle Fillmore's Healing Letters*—two wonderful books by Myrtle Fillmore, the "Mother of Unity," offering a wealth of her inspired spiritual help. $1 each.

Hi! and *Best-Loved Unity Poems*—two books containing favorite Unity poems. The first is a collection of James Dillet Freeman's popular poetry and prose; the latter is made up of the work of many beloved Unity authors. $1 each.

Favorite Unity Radio Talks—twenty-seven helpful talks from the "Unity Viewpoint" radio program. Price, $1.

Be sure to mail your orders now to have them in time for Mother's Day, May 12.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DO YOU HAVE THIS PROSPERITY HABIT?

People in all corners of the world have buil the Prosperity Bank habit into their daily lives as did this friend, who writes:

"The sight of the Prosperity Bank on th dresser is a signal each morning to stop for few moments in silence with God. There i always a coin in my pocket for the Bank, an after depositing it, I go on my way to my offic serene in the knowledge that God is directin me in every way.

Why not train yourself to accept the goo the Father is endlessly offering to you by fo lowing the Prosperity Bank plan? The mone you save in your Bank for seven weeks can b used to send *Unity* to the three friends yo have listed on the coupon below:

Unity School of Christianity, Lee's Summit, M

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Ban in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U.S.

OW TO IMPROVE YOUR LIFE

You are invited to join in the Unity Summer emonstration Program this year. "How to Im-rove Your Life" is its theme, and Truth stu-ents everywhere will unite in praying and orking toward that goal.

The book *Special Methods for Attaining Spir-ual Mastery,* by George LeRoy Dale, has been osen for this program. Doctor Dale, the ghly-esteemed Registrar of the Unity Train-g School, gives in this book much valuable lp toward overcoming everyday infractions of iritual law wherein people fail to measure up the Truth standard. He outlines a planned ogram for eliminating these shortcomings. is methods for uprooting the thoughts that oduce undesirable conditions in life are based controlling the conscious and subconscious inds in conformity with God's laws.

The book contains several introductory chap-rs, sixteen "how-to" chapters, plus more than velve question-and-answer chapters on habits at you may wish to overcome.

A special guide booklet titled *How to Im-rove Your Life* has been prepared for the pro-ram and accompanies the book without charge. *pecial Methods for Attaining Spiritual Mas-ry* costs $1. Why not order your copy today nd join in this program? (If you already have e book, you may have the guide free on re-uest.)

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Forest Cathedral

Rufus M. Reed

I worship by a mountain stream
Where tulip poplars lisp and dream,
And leaves of linden dance and nod
And clasp their hands in paeans to God;
A reverence falls on the woodland air
As the pewee sounds the call to prayer.
Then a thousand bells of silver toll
The glory of the oversoul.
There's a peace profound in the wildwood green
Where the soul can meet with the Great Unseen.